CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 16, 1843. VOL. XXII.—NO. 50.

RELIGIOUS EXPERIENCE.

We give publication to the following interesting details of the experience of an individual in the modification of his religious opinions, believing that they may be of essential aid to some into whose hands our paper may fall. We would merely add that the writer is a young professional man of New York city, of the most respectable connections. (Eds.)

New York, Nov. 20th, 1843.

To the Editors of the Christian Register.

I have long had it in contemplation to communicate through the medium of your excellent paper, a short account of my Christian experience,—the change which has taken place in my theological opinions and the consequent difficulties I have had to encounter with friends. Were I to enter into the subject as fully as my feelings would dictate, I should occupy more of your paper than could profitably be spared.

I am the youngest son of a family of eleven children, all living, and all professors of religion except one. Our father is still living, a practical Christian and therefore little of a sectarian. At an early age I united with the Congregational Church; when, on removing to this city about eight years since, I received my Church relationship to a Presbyterian Church, of which I am *now* a remember 'in regular standing.' I have often, during the six years past, questioned the truth of some of the Calvinistic doctrines, which were taught me in my childhood, but did not give the subject a serious consideration, till about three years since. Till then I thought it almost a sin to think for myself. I did not realize that I was *individually* responsible for my opinions and that it was not only my *right*, but my *duty* to form these opinions according to the dictate of my own reason and conscience and the word of God. Till then, the thought never occurred to me that I could be mistaken, or that my present opinions could be improved. Besides, I could not humble myself so much as to believe that I had been mistaken all my days, that I must now give up doctrines which I had held and defended from my boyhood. Still, I could not tell the grounds of my belief, I believed this and that, because they were taught me, and never suspected that my father and his father received their opinions in the same way. Error is perpetuated from generation to generation, not by honest inquiry and investigation, but by the *want* of it. The Christian, in the humbler walks of life, receives his theology from the minister and he from some professed theologian and perhaps *neither* from the Bible. It would seem at the present day that religion consists in the belief of a particular theology, or certain doctrines; and not in right feelings and the performance of Christian duties. *But to return from this digression.*

About three years since, I took up 'Combe on the Constitution of Man,' from which I gathered great light,—light upon subjects which before have appeared dark and mysterious. All the works which I thought would give me light I read. The Bible was my constant study. In this way my views became gradually changed, and as I think, became more rational and consistent. At this time, I knew nothing of the Unitarians, only that they did not believe that Christ was the Father. But on going to Mass., to visit a relative who was a Unitarian, I told him all my opinions. He said in reply, that I was a Unitarian—that the doctrines I advanced were what he had believed a long time, only that I had said nothing about Christ. 'Oh, I cannot be mistaken there,' said I. 'The Bible is clear upon that point.' 'But have you ever examined the subject?' said he. 'No, I cannot say that I have.' He urged me very earnestly to give the subject a careful investigation and see if in that also, I might not be mistaken. With great reluctance I consented. I took the New Testament and endeavored to give the subject, on both sides, a fair and honest inquiry. My *judgment* was convinced of my error, long before my *feelings* were. I would not forget to mention that I perused several Trinitarian tracts upon the subject. I was surprised at the reflection that the words 'Trinity,' 'Tribune or Tribune God,' or 'Three Persons in One God,' *were not to be found in the Bible.* And that only in two instances, the Jews infer from something Christ had said, that he made himself God or equal with God and charge him with it, and in these two instances, instead of allowing the inference, if it were true, to pass, he plainly denied the charge. While on almost every page of the New Testament Christ is represented as being inferior to God and dependent upon God for all his power. He says, 'My Father is greater than I.' John xvi. 28. 'I ascend unto my Father and to your Father and to my God and your God.' John xx. 17. Could Christ be God and yet have a God? 'The Son can do nothing of himself.' John v. 19. 'Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know that I am he and that I do nothing of myself, but as my Father hath taught me, I speak these things.' John viii. 28. It would seem that it was a constant effort of Christ to convince the Jews that he was nothing of himself—that he only spoke as he was commanded and that he was dependent upon God for all his power. I might quote an hundred similar passages to the above, but they are enough. I know it is a popular way of explaining these passages, by saying that Christ had two natures (would it follow that he had two kinds of knowledge?) and that sometimes he speaks from his human nature and sometimes from his divine. If this were the case, Christ certainly intended to deceive his disciples and the Jews, for he no where tells them that he has two natures and that this, he says from his divine nature and this from his human. They must of course regard him as one person and the fact that he used such language as he did, without one explanation, seems to my mind to settle the question. It seems to me, that no candid mind, who will dismiss the prejudice of education (which by the way I believe is impossible) and set down and give the subject a careful consideration, can come to any other view of Christ than that entertained by the Unitarians. What did the great and good Dr. Watts say upon this subject? He said. 'Perhaps it may be charged upon me that I have not in these dissertations exactly confined myself in every particular to the same sentiments which I had published some years ago' (referring perhaps to his Psalms and Hymns,') with relation to the doctrine of the Trinity. I thank God that I have learned to retract my former sentiments and change them, when, upon stricter search and review, they appear less agreeable to the divine standard of faith.' And again he says upon the same subject. 'Since I have searched most studiously of late into this mystery, I have learned more of my own ignorance, so that when I speak of these unsearchables, I abate much of my younger assurance.' If we content ourselves with mere sounds without ideas, we may believe anything, but if we seek after ideas, I think we must come to this determination, viz., that the great God is either One conscious mind or Spirit, or he is Three conscious minds or Spirits. Now I have such arguments against the latter, that I cannot at present assent to it.' These are the words of Dr. Watts.

It was matter of wonder with me that I could have lived so long, possessed of my reason, and with the Bible in my hands, and not have discovered my error before. When I first embraced my present opinions, I felt little sympathy with the Unitarians as a sect, owing doubtless to the early prejudices I had gathered concerning them. I thought it a strange phenomenon, however, that a religious sect, whose opinions appeared to me to be so correct, could exhibit nothing but a cold, lifeless formalism. Of the correctness of such impressions I determined to satisfy myself. Accordingly, I attended one of the Unitarian churches in this city. You can judge of my surprise, when, instead of finding what I have described above, I found the very reverse. In their prayers, I discerned a humility, sincerity, and unction, that I had never observed before.

The preaching, I found equally unexceptionable. One of the peculiar excellences of which consisted in showing that religion was 'a *reasonable* service.' I could not but think if our whole country could listen to such sermons, we should not have so many infidels and skeptics as we have. I believe that a great deal of the infidelity in our land, owes its origin, not so much to a difference in men's judgment or honesty, as to a misrepresentation of what religion is by its advocates. No religion, in our enlightened age, can prosper, which does not appeal to the *understanding* as well as the heart.

One would suppose that in this land of boasted light and liberty, where individual reason and conscience are recognized and acknowledged as the only guide, to religious opinion,—where the right of private judgment is held as sacred,—where liberty of conscience is the watch-word of Protestantism. I say, that under these circumstances, one would suppose oppression and persecution for opinion's sake, would be at an end. But how mistaken! I can speak upon this subject from experience. No fault is found with me on account of my unchristian conduct; if there were, there might be some show of reason for the course pursued towards me. But my only fault is the exercise of a most sacred right, that of thinking for myself, and of forming my opinions according to the highest light God has given me, namely, reason and conscience. I may err in judgment, but I am sure I should sin against conscience, if I were to adopt any other opinion than the one I have. Where I am ignorant, I hope to become enlightened, and I hope I have the magnanimity to change my opinion according to the new light I receive. Were I to do differently, I should prove recreant to that great principle, by which I profess to be governed, viz.—to follow the highest light I can discover. I do not complain of the treatment of friends, and least of all would I do it in a public manner. It is true, I think they have wronged me; but it is an error of their heads and not of their hearts. I am well aware that they seek my good. I will not allow myself to see any thing in their conduct, which does not proceed from an earnest desire for my welfare.

My only object is to show how early education, prejudice, and a blind subserviency to sect, will close the eyes of the best men, to the most sacred rights of others. If I were left to the free unbiassed opinion of each of my friends, I should suffer little in their estimation; but when one who is a professed theologian, a minister, endeavors to influence the minds of others, and convince them that my opinions are dangerous and destructive, then I feel that I am wronged.

I value my father's approbation above all others, and he said to me once that he did not see but that a person holding sentiments such as were expressed in a little tract, written by Rev. E. Peabody, entitled, 'Come and see, or the duty of those who dread the sentiments of other Christians,' might still be a Christian,—but he thought a doctrine condemned by Br. W. and Br. A. (both clergymen) and such men as Dr. Woods of Andover, must be a dangerous doctrine. I am quite sure he would never have entertained such an opinion, if he had been left to himself.

I will here take the liberty to insert a portion of a letter, written by Br. A——, minister of the First Congregational Church in A——, Mass., to a brother in this city. But first, let me say, that several weeks since, I went to Massachusetts to visit some friends. I spent two weeks with them; some of them were Unitarians, and at their invitation, I went one of the two Sabbaths to S——, four miles distant, and attended the Unitarian Church. I was not aware that I was doing wrong, certainly my conscience did not condemn me for it. I heard a most excellent sermon from Rev. Mr. Gannett. I could only wish that all my friends could have been there and heard the same. I am sure it would have softened their feelings towards the Unitarians. But to the letter. 'I am exceedingly pained to learn that Br. G. has become an avowed Unitarian. Has he abjured his father, and the memory of his mother? I learn too, with infinite pain, that recently in L., among his friends, whose feelings he ought to consult when with them, that he went all day to S. to attend a Unitarian meeting, and that too on a Sunday when Mr. W., a very able man, preached in L. I am utterly ashamed of such conduct in Br. G. I utterly disown any connexion with such conduct, though it is a brother who has been guilty of it. I wipe my hands from such a blot. If he had done the same thing in A. I should certainly have asked him never to come here again, until he had changed his course. I hold to the right of self-defence, as sacred, and when a brother of mine comes into my neighborhood, and does a thing grossly derogatory to the feelings and reputation of our family and friends, I for one shall demur and remonstrate, and speak in plain terms. I speak upon the supposition that I have the truth of the whole matter! I am sincerely hoping that it is capable of a more favorable version—that it will be found that he acted from impulse, and regrets it now, or can say something, that in some way, will relieve the darkness of the picture. If this were a private matter, I should have felt bound to have spoken to him *directly*, and first. But it is not—it is in the mouth of all our friends on the River. And it ought to be. I am willing you should *tell* him, or *show* him what I have writen. I am entirely above-board in this matter. I would write to him a letter of entreaty and expostulation if I thought it would do him any possible good.—But I fear it would not—we have talked about this matter of Unitarianism—talked together for hours and hours. I do hope soon to hear better things of him, and from him.'

I am pained to read the above, and I cannot think it is my brother who says it, for I know he loves me, but it is the spirit of sectarianism, by which he is governed. I am not aware that I have invaded his rights, I have only acted according to the dictate of my conscience. I believe if brother A. himself was spending two weeks in a place where there was but one church, and that a Unitarian, he would not only consider it right, but a *duty* to go one Sabbath four miles distant to attend a Trinitarian Church, especially if he was invited by a Trinitarian friend with whom he was visiting. 'All things whatsoever ye would that men should do to you, do ye even so to them.' I have no doubt but that he thinks the course he pursues is right, and that it may work for my good. I hope I may learn from the treatment I receive, to put a proper estimate upon the rights of others, and be careful not to invade them. I turn with pleasure to the fifth chapter of Matthew and read—'Blessed are the peace-makers; for they shall be called the children of God.' 'Blessed are the merciful; for they shall obtain mercy.' 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.'

After reading the above letter, I almost instinctively turned to Dr Channing and read from a sermon in his published works, entitled 'Spiritual Freedom,' the following, which seems to have been written purposely to correct the error of which I complain. He says,

'Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a bran on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils which religion, when once turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its influence over the mind. When I see the superstitions, which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety; when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to be inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly, pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice, or by intimidations from the pulpit and the press dare not think; who anxiously stifle every doubt and misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience, and who think it a merit to impose on such as live within their influence, the grievous bondage which they bear themselves. How much to be deplored is it that religion, the very principle which was designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.

It is said that in this country, where the rights of private judgment, and of speaking and writing according to the dictate of our own convictions, are guaranteed, with every solemnity, by institutions and laws, religion can never degenerate into tyranny, that here its whole influence must conspire to the liberation and dignity of the mind. I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. *There are chains not made of iron, which eat more deeply into the soul.* An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbors, rights. In religion, the instrument is ready made and always at hand. I refer to opinion, combined and organized in sects and swayed by the clergy. We say we have no inquisition; but a sect skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ, by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsying to the intellect as the sword. The present age is notoriously sectarian, and therefore hostile to liberty.'

I close now with a remark from a correspondent of one of our city papers, in which a truth is conveyed, cheering to every humble seeker after light, and has served many a time to calm my anxiety in regard to the doctrines I advocate. The writer says. 'It is painful to contemplate the fact, notwithstanding all history demonstrates its necessity, that true prophecy has no virtue in its freshness, but must be rejected as a fallacy in the day of its utterance, and wait for succeeding generations, to acknowledge its vanity, and receive it as a revelation from God. It remains then for every one who has a truth to utter, to deposit it as the ostrich does her egg, even in the arid sands of the desert, if it must be so, and leave it trustfully to the agencies which heaven has ordained, to produce the effects of incubation, and quicken it in due time, into living form and action.'

Yours truly, G. Q. C.

RELIGIOUS CONVERSATION.

I have just one other observation to make before leaving this subject, and I am afraid it may be thought by many to come ill from the pen of one who has concocted so many manifest, though amusing falsehoods. It is religious conversation, of which I have as yet said nothing. Now I never like to hear religion brought into a large company as matter of general conversation. It is a dangerous topic, and apt to be productive of more evil than good, there being so many scoffers and Deists in every community; and I have even heard some of the wildest blasphemy poured unblushingly and triumphantly forth. Therefore I would not have the mild and humble religion of Jesus even risked against such a battery.—But, among friends, whose hearts and sentiments are known to each other, what can be so sweet or so advantageous as occasional conversation on the principles of our mutual belief, and the doctrines of grace and salvation! Suffer me, then, to detail a few of the advantages which, by the blessing of God, we are likely to enjoy by indulging in this blissful communication of sentiments, and abstracting ourselves from worldly concerns.

One great advantage, then, which the fearers of God derive from conferring together, is growth and improvement in the spiritual life. The words we hear in conversation, especially from those we love, have a surprising influence on the turn of the mind, the feelings of the heart, and our behavior in life. I have seen many instances, and I relate it with pleasure, that a simple hint hath raised and cherished devout affections, hath caught hold of a man when he was tottering on the verge of some foul transaction, and been the means of re-establishing him in virtue, and in a laudable course of action every way becoming a sincere Christian. I have known even a conversation held in a dream have a powerful effect on the heart in warning one from approaching evil. And I know that many a man hath felt the emotions of gratitude stir in his breast by being casually put in mind of God's great loving-kindness towards him. A single expression from those we esteem concerning the excellency of our religion, and the surpassing love of Jesus for fallen and ruined mankind, or concerning the dignity, the reality, and the beauty of virtue, amidst all the corruption, confusion, and dissipation, which like a cloud of wrath hath overspread the world,—such a genial hint, I say, will seldom fall in vain. It awakens in the soul admiration and love to God; it kindles a warm desire in the hearer towards virtue and holiness, cherishing the same desire in the heart of the speaker.—How often, too, hath soft persuasion pacified wrath and stemmed the impetuous tide of passion! How often hath it excited pity and commiseration, and allayed the boisterous intentions of revenge and cruelty, controlled a friend's criminal desires, made him alter his purpose, and preserve his innocence! How beautiful and forcible, then, are these words of the great King of Israel! They ought to be engraved on the tablet of every heart. *A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit.*

I could quote many passages of holy writ to the same purport, not one of which is to be despised or neglected; such as, 'A word fitly spoken, is like apples of gold in pictures of silver.' 'The words of the wise are as goads, and as nails fastened in sure places by the masters of the assemblies.' 'Let, therefore, no corrupt communication proceed out of your mouth; but that which is good to the use of edifying.' 'Be ye filled with the spirit, speaking among yourselves mutually.' 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another.' All these are maxims bearing the stamp, and from the very highest source.

Let us, then, endeavor to dispose ourselves to an exercise so salutary. We can never be at a loss for materials, having the whole Scriptures of truth before us. We may converse on the failings and virtues of the patriarchs of old, and how the judgments and mercies of God were exercised toward them and their families. We may trace the history of the most wonderful people that ever inhabited the face of the globe, the prophecies concerning them, and their extraordinary fulfilment. All the prophecies concerning our Savior, from the day that man first fell in Paradise, to that in which the Son of the Highest came in the likeness of sinful flesh to save us. Such communications can hardly fail to warm our hearts with the love of God, love to one another, give us the command of our passions, and bend us to the practice of righteousness. We might farther enlarge on the nature and beauty of every Christian virtue, the obligations to the practice of it derived from the light of nature, and strengthened by revelation of the love and gospel of Jesus. Indulge, then, in this heavenly conversation, and you shall ever bless the day that made you acquainted with such friends; for in very deed *a wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit.* [Lay Sermons.

RESPONSIBILITY IN THE PUBLICATION OF OPINIONS.

This view of human belief, as resting in so great a degree upon what may be called testimony, serves to show strongly the responsibility that lies on all those who undertake to influence the opinions of their fellow-men, on any subject, by their belief concerning which their moral principles or their happiness may be affected. Whoever may do so, should have natural capacity for the office; he should have the requisite knowledge, of which extensive learning commonly makes a part; and he should be influenced by no motives inconsistent with a love of truth and goodness, by no craving for notoriety, no restless desire to be the talk of the day, no party spirit, and no selfish purpose of maintaining doctrines, the profession of which he cannot renounce without the loss of some worldly advantage. Before he inculcates any peculiar opinions, he should have thoroughly studied them, have clearly defined them to his own mind, have traced out their relations, and have become persuaded that future investigation will not lead him to change them. And further, he should believe himself to see clearly, that their promulgation will tend to good; since, if there be a God who rules all things in infinite wisdom and goodness, no general law or fact in the universe can ultimately tend to evil, and consequently no general truth or affirmation of such law or fact, can be ultimately mischievous. In proportion, therefore, as the beneficial effect of any doctrine is doubtful, so far is its truth doubtful on the supposition that there is a God. And if there be not a God, on which supposition truth might be mischievous, the moral offence of publishing a mischievous truth would still remain.

Judging from the practice of the day, the responsibility of which I speak is not greatly regarded; and we may conclude from the language which is freely used, that it is not generally understood. Men throw out their opinions rashly, reserving to themselves the liberty of correcting them, if they are wrong. If you would know for what doctrines they hold themselves responsible, you must look to their last publication. It deserves praise, we are told, for one to confess himself to have been in error.—It does, without doubt; as it also deserve praise for one to repent of a crime and to make reparation; but a wise and good man, as he will avoid committing crimes, so, according to his ability, he will avoid promulgating errors on important, or unimportant, subjects. Another loose notion is, that there should be no discouragement, by the expression of moral disapprobation, to the promulgation of any doctrine, whatever may be its character, or whatever may be the moral or intellectual qualifications of the teacher; for that this would be putting a check upon freedom of discussion. The doctrine may be confuted, it is said, if it is erroneous. But it should be recollected that many errors are in alliance with men's passions, vices, and follies, and, that when plausibly affirmed, they may be readily admitted by those who will not listen to, or perhaps could not comprehend, a series of explanations and arguments. It should likewise be recollected, that a writer careless of facts, bold in his assertions, and confused and illogical in his conceptions, may commit more errors in a page, than an able man can confute in twenty; that these errors may be so gross, that one conversant with the subject may regard the task of exposing them as unworthy of him; and that it is hard to condemn such as are capable of informing others, to the poor employment of rooting out errors, the growth of which is encouraged by those who assign them the task. But it is only necessary to attend to the general principle, that dependent as we all are upon the information and the opinions of others, no one has a right to assume the office of our instructor, who has not labored to qualify himself morally and intellectually for its proper performance. [Norton's Discourse on Infidelity.

ARBITRATION, AS A SUBSTITUTE FOR WAR.

ADDRESSED ESPECIALLY TO RULERS.

The evils of war are coming to be more generally known, and more deeply felt than in ages past. Its suspension or derangement of business; its havoc of life and property; its crippling of agriculture, manufactures, and all the arts that minister to individual and national prosperity; the obstruction it opposes to commerce, to travel, and every kind of useful intercourse between nations; its baleful influence on morality and religion, on the cause of liberty and popular improvement, on the various enterprises now in progress for the welfare and redemption of our whole race, on the dearest interests of mankind for time and eternity; all are rapidly conspiring more and more to make every good man deplore the custom as a terrible scourge, and earnestly desire its speedy, universal abolition.

These views are no longer confined to the associated friends of peace; but the people themselves, wherever enlightened on the subject, and free to utter their sentiments, are calling for peace. It is fast becoming the popular demand of the age, the cry of millions sighing for relief. They begin to discover in war the source of their worst evils. It is the origin and support of the tyranny that rules them with a rod of iron; its enormous burdens are grinding them into the dust all over the old world; the war-debts of Europe alone, secured by mortgage upon their bones and sinews, exceed by far the entire amount of specie now on the globe; more than four-fifths of all their taxes go to pay the interest on these debts, and to maintain even in peace some three millions of standing warriors as moths on the community; and, when they remember how many centuries this monster has revelled in their blood, and how often it has plundered and burnt their cities, and laid waste their villages, and trampled down their harvests, and desolated their peaceful homes, and butchered their sons upon the battle-field, and subjected their wives and daughters to a fate still more deplorable, can we wonder, that the people, always the chief sufferers from war, are at length demanding of their rulers to obviate its alleged necessity by the adoption of other means than the sword for the settlement of national disputes!

Nor is the demand unreasonable. Rulers could, if they would, adjust their own difficulties, and regulate the entire intercourse of nations, without war. There is no real need of this custom; and, were they so disposed, they could supersede it at once and forever by substitutes far better than lead and steel. They compel the people to settle *their* quarrels without bloodshed; and we see not with what sort of consistency they can require or permit the wholesale butchery of their subjects in war for the adjustment of differences in which the combatants themselves have no personal concern. It is a cruel outrage upon the people, as well as a bitter mockery of common sense; and we deem it quite time that this foul stain were wiped from the escutcheon of Christendom for ever.

And it can be done with ease and safety. We propose for the purpose a measure which relinquishes no right, and sacrifices no interest, contravenes no important principle, and startles few, if any prejudices; a measure adapted to the present state of the world, and consistent alike with the precepts of Christianity, and the dictates of sound policy; a measure level to the comprehension of all, and commending itself to their common sense; simple, feasible, and likely to prove successful. It is ARBITRATION *as a recognized substitute for war.* Better to agree among themselves, if they can, without the intervention of a third party; but, if they cannot, we wish nations in every case to settle their difficulties, as individuals in society do theirs, by some form of reference. This method has been occasionally employed; but we urge its adoption as an established, permanent principle. We would have nations incorporate in every treaty a clause binding the parties, as their last resort, to adjust whatever differences might arise between them, not by an appeal to arms, but by reference to umpires mutually chosen. The arrangements for this purpose might safely be left in every case to the contradicting parties; but they should invariably bind themselves in good faith to abide by the decision of their referees, and claim, if dissatisfied, only the privilege of renewing or changing the reference.

Here is the outline of our plan. It speaks for itself, and may seem too clear to require either argument or illustration. Common sense decides, that no man should be allowed to judge in his own case; and this principle is quite as applicable to communities as to individuals. The former, equally liable to all the influences that bias the judgment, and lead to wrong conclusions, should never be permitted, any more than individuals, to act as witness, jury or judge in their own case. The voice of common sense, in every age and clime, cries out against it as manifestly wrong, and demands, that parties in dispute, whether individuals or communities, should in the last resort leave their differences to impartial judges. This is all we ask. Nations are only large communities; and we insist merely on their adopting this simple, equitable principle for the settlement of their difficulties.

Nor is the principle new or untried. It is as old as human society; it has been acted upon from the earliest dawn of civilization; we often find the wisest and best men preferring it even to a regular course of law for the amicable adjustment of their own differences; and we simply ask, that nations should exercise an equal degree of sense, candor and justice, by referring their disputes in like manner to competent and impartial arbiters.

The same principle lies at the bottom of all our courts. Every trial there is a reference. No litigant is allowed to decide, or even to testify in his own case; but he must, whether willing or unwilling, submit to the judgment of his peers on the testimony of credible witnesses. Nor has he any direct voice in the selection of his arbiters; society chooses them for him; and before a judge and jury thus appointed, he is compelled to go, and abide their decision. Such is the ordinary course of justice, the common, legal mode of reference; and are we unreasonable in wishing governments, in the settlement of their difficulties, to act on principles as equitable and elevated as those which they prescribe to their own subjects! Shall common sense, common honesty, the established rules of right and wrong, never be extended to the intercourse of nations!

We appeal to acknowledged authorities in the case. All writers on international law represent nations as subject to the same general rules of right as individuals; Chancellor Kent says 'they are properly regarded as moral persons;' and Vattel considers them as under the same obligations that are binding upon men in their intercourse one with another, and 'the law of nations as no more than the law of nature applied to nations.' No respectable writer since the time of Grotius has ventured to call this principle in question; but does it not obviously require governments to settle their disputes in essentially the same way that individuals do theirs! If the latter do not decide their own case, and wreak vengeance at will on the objects of their displeasure, why should the former be allowed to do so! Why should nations be indulged in principles of action that would in individuals outrage common sense, trample on all law, and subvert the very foundations of society!

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The voice of public opinion, that mistress of the civilized world, is also coming to demand this substitute for war. The people, whose treasures and blood rulers have so recklessly wasted in their own quarrels, are already in favor of this plan, and may be expected ere-long to become clamorous for its general adoption in place of the cannon and sword. They begin to learn that rulers *can* settle their disputes without the butchery of their subjects, and will one day insist that they *shall*. That day is coming on apace; and, when it does come, no congress, no cabinet, no despot in Christendom will be able to withstand the united, inflexible demand of the whole people for the adjustment of national difficulties without the shedding of their blood.

We speak not at random; for the popular will has already expressed itself on this point in ways not to be misunderstood. There is not in Christendom any intelligent community, scarce a solitary press, or respectable writer, that would not favor the adoption of our principles as a substitute for war. The question has been fairly submitted to some of them. A friend of peace in Massachusetts, a few years ago, brought it before a large number of persons in several States, and readily obtained from men of every rank, profession and employment, from farmers and mechanics, from merchants, lawyers and physicians, from judges, governors, and Christian ministers of every name, some thousands of signatures in favor of having all national disputes settled by amicable reference. The principle commends itself at once to every man; and, if fully understood, not one in a thousand of the people but would instantly prefer it to the blind and brutal arbitrament of the sword.

To this voice of the people some of our legislators have already given a partial response. The late accomplished Legare, in his report from the Committee on Foreign Relations, says 'they heartily concur in recommending a reference to a third power of all such controversies as can safely be confided to any tribunal unknown to the constitution of our own country. Such a practice will be followed by other powers, and will soon grow up into the customary law of civilized nations.' The legislature of Massachusetts had previously gone still further, and passed resolves, with perfect unanimity in the House, and with only one dissenting vote in the Senate, recommending not only the practice of arbitration as an occasional substitute for war, but a Congress and Court of Nations as a permanent system to carry the principle into effect.

Long ago did the fathers of our Republic cherish similar desires for *some* preventive of war. Jefferson says, 'nations, like individuals, stand towards each other only in the relations of natural right; and might they not like them, be *peaceably* punished for violence and wrong?—Wonderful has been the progress of human improvement in other respects; let us hope that the law of nature will in time influence the proceedings of nations as well as of individuals, and that we shall at length be sensible, that *war is an instrument entirely inefficient towards redressing wrong, and multiplies instead of indemnifying losses.*' Franklin, who used so often to repeat his favorite maxim, '*there never was a good war, or a bad peace,*' said, 'we daily make great improvements in natural philosophy; there is one I wish to see in moral—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this! When will men be convinced, that even successful wars become at length misfortunes to the victorious themselves!'

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And what excuse can we plead for refusing a demand so reasonable! Is it impossible to bring nations into the measure? We have seen that the people are even now ready for it; and why should rulers object or hesitate? What interest or claim of theirs would it sacrifice or endanger? Would it cripple their power, or interfere with any of their rightful prerogatives? No; it would rather confirm them all, and ere-long endear itself both to rulers and subjects, as a most effectual safeguard of their respective rights and interests.

But is arbitration inconsistent with the dignity of governments? If so, why and how? We deem it honorable for individuals to refer their disputes to competent, impartial umpires; and why should it be dishonorable for nations to do the same? When a dispute arises between two of our towns or counties, they appeal to the courts of the State, and when between two States, to the supreme court of the United States, as their last resort, without a suspicion in either case of its being disreputable for them thus to settle their difficulties; and, as some of our States contain more inhabitants than many a nation both in ancient and modern times, we see not what should make it inconsistent with the dignity of the latter to adjust their differences in the same way.

'But governments may be reluctant to *pledge* themselves *in advance* to this or any other mode of settling their disputes.' The plea, however, is more plausible than sound; for it would, if carried out, forbid all agreement between nations. Every treaty binds them in advance; and, if we discard such pledges, we must abjure all treaties; but, if nations may consistently pledge themselves on one point, they may on another, and agree beforehand to the settlement of their disputes by reference, just as well as they now agree to a reciprocity of trade, or a mutual surrender of fugitives from justice. The principle is the same; nor is there any more dishonor or inconsistency in one case than in the other.—Nay, a pledge in advance is the very thing we need, to prevent a rush to arms under the blind and reckless impulses of passion or prejudice.—It is a dictate of common sense; and often do we find shrewd, sensible men forestalling the evils of litigation by mutual promise to adjust their affairs in the last resort by arbitration. It might not be safe to wait for the hour of trial; for nations it is even less so than for individuals; and hence we deem it especially desirable for them, while both parties are calm and candid, to agree beforehand upon the mode of settling whatever difficulties may arise between them.

But it may be said, 'we can take care of ourselves, and decide our own controversies.' Be it so; but how will you do it? Is *your* will to be law? Is no voice but your own to be heard in the case? A dispute implies at least two parties; and can one decide it without consulting the other? Would you concede to your antagonist such a claim? If not, you must both unite in settling the dispute; and, if you cannot agree between yourselves, no method remains but some form of reference. Tell us not, you rely on your sword. Your antagonist may say the same; but will both, or either, be satisfied with the decision of such an arbiter? Can there be, in the murderous enginery of war, any logic likely to satisfy each party? *Nor does the sword ever settle such disputes;* for well has Vattel said, 'it is an error, no less pernicious than absurd, to suppose that war is to *decide* controversies between na-

tions.' The sword decides nothing; it leaves the points in dispute just where it found them, and merely makes the parties willing, after enduring its countless evils for years, to settle the whole controversy by negotiation, reference, or some other pacific expedient.

Perhaps you plead the uncertainties of arbitration. But are these to be compared with the evils inseparable from war! Is the latter more certain in its results than the former! Should you draw the sword, can you after all be sure of gaining your point! Well does an able writer say: 'We can scarcely anticipate any future national difference which it would not be more safe and prudent to submit to arbitration, than to the chance of war. However just may be our cause, however united our people, we cannot foresee the issue of the conflict, nor tell what new enemies we may be called to encounter, what sacrifices to bear, what concessions to make.'

But do you doubt whether such pledges of mutual reference would be kept by nations!—'It is readily admitted,' says a worthy son of the immortal Jay, 'that if the only guarantee for their faithful performance consisted in the virtue and integrity of statesmen and politicians, the confidence to be reposed in them would be but faint. Happily, however, we have a far stronger guarantee in national interest and in public opinion. Every government that felt disposed to violate such a treaty, would be conscious that, by doing so, it would be sacrificing substantial interests for precarious advantages, exchanging the blessings of continued peace for the hazards and calamities of war. It would, indeed, require some very powerful temptation to induce a people to forego the peace, security, and exemptions from military burdens, conferred by such a treaty. Public opinion, moreover, would unite with self-interest in preserving these treaties inviolate.—A government who for the purpose of avoiding war, had pledged its faith to abide by the award of umpires, would, by going to war in defiance of that award, and in palpable violation of its solemn engagements, shock the moral sense of mankind, and would probably disgust even its own subjects. At the present day all governments are more or less controlled by public opinion; and the progress of education, and the power of the press, enable every individual to sit in judgment on the conduct of his rulers. Such a war would be odious, because it would be felt by all to be unjust and dishonorable.

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'Dismissing, then, all idle fears that these treaties honestly contracted, and obviously conducive to the highest interests of the parties, would not be observed, let us contemplate the rich and splendid blessings they would confer on our country. Protected from hostile violence by a moral defence more powerful than all the armies and navies of Europe, we might, indeed, beat our swords into ploughshares, and our spears into pruning-hooks. The millions now expended in our military establishments, could be applied to objects directly ministering to human convenience and happiness. Our whole militia system, with its long train of vices, and its vexatious interruptions of labor, would be swept away. The arts of peace would alone be cultivated, and would yield comforts and enjoyments in a profusion and perfection of which mankind have witnessed no parallel. In the expressive language of Scripture, our citizens would each 'sit under his own vine and under his own fig-tree, with none to make him afraid,' and our peaceful and happy republic would be an example to all lands.

'It is impossible that a scene so bright and lovely, should not attract the admiration of the world. The extension of education in Europe, and the growing freedom of her institutions, are leading her population to think, and to express their thoughts. The governments of the eastern continent, whatever their form, are daily becoming more and more sensitive to popular opinion. The people, already restive under their burdens, would soon discover that those burdens would be reduced, if not wholly removed, by the adoption of such an American policy, and they would inquire why they were denied the blessings of peace. Before long, some minor states would commence the experiment, and the example be followed by others. In time, these treaties would be merged in more extensive alliances, and a greater number of umpires would be selected; *nor is it the vain hope of idle credulity, that at last a union might be formed of every Christian nation for guaranteeing the peace of Christendom, by establishing a tribunal for the adjustment of national differences, and by preventing all forcible resistance to its decrees. That such a court, formed by a congress of nations in obedience to the general wish, would, next to Christianity, be the richest gift ever bestowed by heaven upon a suffering world, will scarcely be questioned by any one who have impartially and candidly investigated the subject.*' [Adv. of Peace

For the Register.

GOOD BOOKS FOR CHRISTMAS AND NEW YEAR.

Those who want Presents for the young, at this season of Gifts, and prefer to have the useful as well as beautiful, will do well to look in upon T. H. Carter & Co., 118 1-2 *Washington Street*. They have published several Juvenile Books, which we can pronounce upon examination to be worthy of trust, entertaining, instructive, and moral.

Such are the *Boy's and Girl's Annual for* 1844. The *Youth's Keepsake for* 1844. The *Annualette, for* 1844. *The Child's Gem, a Holiday Gift*; Edited by Mrs. S. Colman. *The Saint Nicholas Gift, for little Boys and Girls. The Little Gift;* Edited by Mrs. S. Colman, and *the Little Keepsake*, by the same.

These books are beautifully executed, of unequal merit, but all good. The two first seem to us to be above the common rate of such publications. There are some tales in each of them of high character and moving interest, and they are all very moderate in price.

The same Publishers offer the *Housekeeper's Annual*, 1844; being the continuation of the 'Lady's Register,' and the beginning of a new series, at the low price of 25 cents. Besides a good Almanac, it contains a great variety of information on all subjects which come under its title, and some others. We commend them all.

H.

Lowell Offering. This work written, edited and published by female operatives, employed in the Mills at Lowell, is received through the hands of Jordan & Co. We wish it success, for it deserves it. We intend to publish next week the prospectus of the paper.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 16, 1843.

THE UNION OF SECTS: UPON WHAT SHALL IT BE BASED?

We shall offer no apology for calling the attention of our readers so frequently to this subject. Sectarianism is a fact of our times, so glaring and so perplexing, so abundantly and so justly bewailed, that one cannot choose but occupy himself much with it. It is a great Problem of the religious life, which, as we trust, is every day advancing to a solution, solving itself. In the midst of a distracting chaos, where sometimes the brain whirls, and the heart almost ceases to beat, a beautiful result is, we doubt not, maturing, a result to which every active and reverent mind, every sincere and loving heart will contribute a portion, be it a mite or a talent. While then, we are deeply sensible of the difficulties that encompass this subject, and are in no wise disposed to hazard bold operations, yet we would bring such intellectual and moral strength as we can command to the solution of the Problem,—a Problem, now perhaps, more than ever before, trying the souls of believers, while it is found by the unskilful a stumbling block, and is a fearful weapon of offence in the hands of the Master's adversaries. We must continually seek an explanation of the matter, and even in the darkness and confusion of the night, we must mount without ceasing the tower of the watchman, that we may trace, if it be possible, the faint lines of brightness that herald the coming day.

Why is not Christianity held as St. Paul, that noble Apostle set it forth, as one faith, one science, one spirit? Why is the vineyard of the Lord filled not with busy laborers, but with angry disputants! Whence this enormity and abomination, and how long shall it continue!

I. What precisely is the thing complained of! Is it a mere *diversity* in religious opinions! We think not. This is not disagreeable, on the contrary it is pleasant and desirable. By a beautiful law of the great Creator, an endless variety prevails among the creatures, and one star differeth from another star in glory. We are never disturbed because the moon does not shine with the light of the sun, because winter is not summer, and summer winter, because all trees are not oaks, and all streams great rivers; we do not complain, because when men are sick, they are not all sick of the same disease, and curable by the same medicine. In diversity, there may be unity. The various objects may be in keeping. Now there is diversity amongst minds and hearts, as amongst all other things. They are not exact repetitions of one constant type. And as these differ, so will the forms of truth, intended to meet their necessities differ. But what we say of *variety* can not be said of *contrariety*. This is intolerable, it is not the divine purpose that this should continue. Anarchy and chaos are transient. The messages of Peter and Paul must be harmonized. We must cease to differ, or we must understand our differences. There is an account of human nature, experience, and circumstances, which without any fundamental or radical modification, answers well enough for all. No human heart knoweth an affection, desire, or prayer, that is not in some degree, the affection, desire, or prayer of every other human heart.

In answer then to the inquiry, 'what do we complain of!' we say. Not because all have not precisely 'the *same* religious views. It is exceedingly foolish to hope for any thing of the sort. Indeed it is not within the compass of language, though its power be wonderful to express such a creed. Herein is the evil, that we have not among all sects a ministry of the word, which while it varies as natures, circumstances and experiences vary, is yet acceptable to all souls, and touches deep springs in all hearts.—One God hath fashioned us, and we are all weak and ignorant and dependent; one Christ doth strive to reconcile us, and we are all sinners; one spirit burns and stirs within us, and the call to struggle with the flesh that weighs down the spirit, extends to every human being,—can it be then, let the matter be well considered,—can it be that the Angel sent from Heaven to minister unto our weary, and struggling, and questioning and sinning spirits, *differs not only in form and vesture* from the Angel in whose visits other brethren rejoice, but is even *no* Angel, a vistant to be spoken against and rudely repulsed,—a thief and robber in the Master's fold, an enemy of God and of Christ, against whom they must close their ears, crying out unclean, unclean!—Are those who toil, and suffer, and hope together during the week, so differently constituted, that they cannot without prejudice to their souls, occupy the same bench on the Lord's day! We cannot believe it. If we thus say, 'I am of Paul, and I of Apollos,' are we not carnal!

II. This then is the difficulty. How shall it be remedied! It is usual to reply to this inquiry somewhat as follows: 'There can be no unity, until we abandon all creeds, and content ourselves with the unsystematized word of God.—There are but two sources whence a creed can be derived, having any stamp of authority,—these are the Scriptures, and a Church inspired to interpret the Scriptures. But the Scriptures set forth no creed, and the *universal* Church has never published any thing of the sort. The very point under discussion is, 'how shall the discordant views of this very Church be harmonized!' We must abandon human standards, and gather about the divine standard.'

Now we cannot but think that there is a certain vagueness, a want of qualification, about all language of this sort. It does not do justice to 'established facts.' To men of learning and piety, who have been instructed in the wisdom of the creeds, it must have a revolutionary sound. Men do cherish creeds, men too, having thorough knowledge in the premises; can it be then, that they have been and are for nothing? Will the unsystematized Scripture satisfy the generality of minds? Is it not almost indispensable for men to have some religious system? We must *think* about religion, and thoughts digested and arranged constitute a system. A distiuct, well defined condition of the spiritual life, will call for, and lead to, a distinct well defined condition of the intellectual life. Deep feeling will enkindle a strong desire for thorough knowledge. There are times indeed when this is not the case. Pious men may be rather occupied for a season, in bearing witness against noxious errors. But this tendency will prevail only for a season.—Now creeds are 'established facts,' they are here, and they are powerful, say what we please about them. Moreover men must *think*, must systematize. A unity growing out of shallowness, (we are sorry to have detected a tendency towards something of this sort) will not answer.

Let us see then if we cannot make a way to our object, not over the creeds, but out of the creeds; let us see if we cannot rid ourselves of them by drawing out their heart's blood. Let us ask whether, even these barriers are not really helping us forward to the desired unity.

Creeds, like all other works of man, contain very bad and very good elements. They are bad, first, because they introduce into the domain of practical religion many matters purely speculative; second, because they seek to fix forever the interpretation of a Revelation, which was left by inspired men, uninterpreted, that each age might do its own work in this department; third, because they are dictatorial in their language, though they claim to express the sense of that word of the Lord, which is not found.—We accordingly refuse subscription, we rejoice because their day of doom is drawing nigh.

But then, on the other hand, creeds are very good, because they aim to express what is necessary and comfortable to be *known* upon religious subjects,—and even in their contradictions, they sometimes only express contradictory opinions of the human mind in its first attempts to ascertain the truth. They set forth, poorly enough we know, what has satisfied countless souls, and their tone of exaggeration may serve to call attention to very important points of doctrine. They must be rich then in information about that very human nature, for the satisfaction of whose various wants we would find some prevailing and general type of doctrine, some interpretation of Christianity. They may profitably be studied,—they may be compared and contrasted, and if possible, harmonized.

Now in this view of the matter, we find much ground for hope. If we say to men, throw away your creeds, few listen; we are quite out of sight and out of hearing. If we say, examine your creeds, we know that we shall be heard, for this work has already been entered upon with zeal. We believe that for some time to come, this is to be the favorite occupation of earnest minds. For now there is something to be done. Honest men have now learned that while the creed is something, it is not Holy Writ. It is good because it serves to define truth, to express it in a tangible form. Creeds are now entertained by many, because they are Scriptural and reasonable, (it is well to separate these two things,) not because they are prescribed. There are large multitudes, who, while they will not be bound by any such articles, are yet not now so at war with them as to find nothing good in their statements,—men who long for something definite, and tangible, and will gladly employ even creeds as *helps* in the interpretation of Scripture. Others there are, who, though they sign Church Articles, sign only for the substance, and being inquirers and men of truth, not of prescription, claim the right to explain and limit.

Now in all this, we say, there is hope, there is cause for joy. We are glad indeed that the day of creeds has gone by, never again shall they lord it over God's heritage. We rejoice also we believe, and our joy is greater, inasmuch as *construction* is better than *destruction*, according as it is written, 'he taketh away the first that he may establish the second,' we rejoice to believe, that Conscience in the Holy Ghost is set free to examine these documents, and draw from them, the rich truth which they now wrest from so many, who but for their scholastic jargon might hear and live. We rejoice to believe, that many good hearts and minds, quickened by the conflicts yet humbled and chastened by the weaknesses and contradictions of sects, are everywhere at work, earnestly laboring to rear the temple of sound intelligible, yet deep and comprehensive Christian science, a science which shall be the ground of a high unity, an unity in diversity, a science which shall put an end to the creeds, by *fulfilling* them, without destroying a jot or tittle of their truth. We cannot think the time far distant when we shall have doctrines of God, and of the Spirit, and of the Lord Jesus, doctrines of human nature, of sin, of sacrifice, of atonement and of retribution, which though they may admit and require a varied statement, will yet be so stated in all Churches, as to be edifying and comforting to every sincere and earnest man. A dead Orthodoxy shall regain its life and gather whatever there may be of truth, in its forms of sound words, reconcile its divided household, and be prepared to receive and worthily entertain every one that cometh in the name of the Lord, many that have been excluded from the fold, but are now ready to return not without words of conciliation and concession.

If these things be so, a better day is dawning for a distracted Church. And why may it not be thus! Has not the night been long and dark and dreary! It is much if it be far spent. Does not this thought of division rack even a slumbering Christendom, though it comes as yet only as a night-thought visiting in dreams its deep sleep! Do not the words, 'is Christ divided,' fall with terrible emphasis even upon closed ears! We are told by some the *Church* is in danger! We join in the cry, though the Church be founded upon a rock, and impregnable against the gates of hell, it is in danger. But is this to be wondered at! Was it not said long ago, 'a house divided against itself cannot stand!' Let us then agree quickly before we are cast into prison, whence though we shall come out, it will not be until the uttermost farthing has been expended. Let the Church universal be able in truth and sincerity to claim, what predominant sects from time to time have foolishly arrogated, viz: an undivided Christianity.

That seamless robe of the crucified, for which the soldiers of Rome cast lots, has been thought to afford a fitting symbol of Christians and a Church undivided. But what the soldiers could not do with the master's garment, the followers of him who suffered at their hands have found means of doing with the master himself, and the seamless robe only symbolizes Christ as he was in his own person, and Christ, as he will be, when man shall think with his mind and love with his heart. Let us pray God daily that man may learn thus to think and thus to love, that we may no longer serve a divided Christ, that by the spirit of wisdom and love, one, yet manifold, we may be united in one family.

MR. CROSBY'S DEDICATION SERMON.

We select the following passages from a brief but very excellent discourse delivered at the Dedication of the new Meetinghouse of the First Congregational Society in Charlestown, N. H., Nov. 8th, 1843, by Rev. J. Crosby, the Pastor of that Society.

It will be remembered, that the former spacious and commodious edifice was destroyed by fire, together with several valuable buildings in its vicinity, some time since. We rejoice in the good spirit, with which amidst many discouragements, another desirable edifice has been erected: and we trust that for the spiritual graces and progress of the worshippers; the constancy and exemplariness of their attendance; and by their fulfilment in their lives of the great objects, for which churches are built, the glory of this latter house may be greater than the glory of the former.

Mr. Crosby has faithfully labored in Charlestown for more than thirty years, a term greatly exceeding the usual length of ministries at the present day. Having adverted in the opening of his discourse to the contrast between their 'recent ruins and present renovation;' and having declared their purpose of dedicating the new temple 'to the worship of the true God, and of Jesus Christ, whom He hath sent; to Christian liberty and to that spirit, which God hath given of power and love'—he adds:—

'From these remarks, you will readily perceive our intentions to exercise Christian Charity; and to such charity we dedicate this house of God with joy. We are not of those, who can see beyond their own sect and creed only vessels of wrath, fitted for destruction, for we believe that, through the grace of our Lord Jesus Christ, others may be saved even as we. While we regard our own faith as more free, than that of others, from human mixtures,—more in accordance with the simplicity of the gospel,—we believe, that the spirit of religion may live, and exert a salutary influence, even when encumbered by many human inventions; that there are often qualities of the heart, which are more than a balance for the errors of the head; that precious fruits are sometimes the products of a harsh, a rugged, an unpropitious soil. There are many instances of persons, whose practice is far better than their faith;—whose characters are formed under influences, over which their faith has little control,—whose reason, and moral sense, and religious principle, are sufficiently powerful to counteract the evil tendencies of a zeal, not according to knowledge, for a faith, not according to godliness. The character is not generally formed by peculiarities of belief; but by a combination of influences, which it is impossible to analyze. Amid some of these influences a corrupt doctrine may lose its power to harm, and amid others, a pure doctrine may be deprived of its power to benefit. The best faith is that which exerts the greatest and the most salutary power over the heart and the life.

There are those,—and I have not forgotten the charity of which I have been speaking,—who endeavor to make proselytes to their religion by multiplying fair speeches in favor of their own faith, and by heaping the most unsparing reprobation on the faith of others. Let me show unto you a more excellent way. If you would convert the world to your own faith, instead of proclaiming its excellency by good words, send forth the light of your good works. *Thus* will shine into their *hearts* while your fair speeches will merely 'play round the *head*.'—Send forth, as the best missionary, a character, entitling you to a good report for works of righteousness. This will be an argument in support of your religion, that your adversaries can neither gainsay nor resist. The best reply to an opprobrious charge against your religious faith is an unspotted life,—a character in accordance with the requisitions of heaven, and manifesting the spirit of heaven. This is the great preacher of righteousness, and by those, who have not 'mistaken their reckoning of rationality,' its voice *will* be heard. So is the will of God, that by well-doing ye put to silence the ignorance of foolish men.

With joy we dedicate this house to the promotion of Brotherly Love,—to the cultivation of a spirit of fraternal and mutual benevolence.—Here let not the brother of high degree feel his exaltation, nor the brother of low degree his depression; for here, in the presence of the great Father, all his children meet on terms of complete equality;—not, indeed, in all respects; for as exaltation in the sight of God is measured by attainments in holiness, the last may be first, and the first last. The highest seat in the temple of God is that of those, who appear before him with the purest offering. To the exercise of brotherly kindness the example and instructions of Jesus call you with remarkable frequency. Obey the call, and the result of your obedience will be a change of societies on earth into a resemblance to the glorious fraternity of heaven.

With joy we dedicate this house to a spirit of Peace;—to the cultivation of peace among ourselves, and good will toward all the human family. Jesus Christ came, that in him we might have peace. He published peace;—he practised peace;—he was the Prince of Peace; and his gospel is the gospel of peace. Peace was the song of the angels who announced his birth,—peace was among his choicest employments during his earthly course,—and peace was his last legacy to the world.'

CHRISTMAS.

We were preparing to notice in a becoming manner the approach of this Church festival, when our attention was arrested by the sight of the following paragraph in the Christian Witness of last week.

A Prediction. Christmas is approaching, and we predict that the Episcopal Church will be the object of unusually hostile attacks from many dissenting pulpits. This joyous season has long been the chosen occasion for vilifying a Church which deems it a duty and privilege to commemorate the blessed advent of the Prince of *Peace*.

We do not know but that the Editor of the Witness may keep the day in a spirit of Peace, though he seems to prepare himself for it by working himself up to a spirit of rage. A strange paragraph certainly: let our readers reperuse it. We sincerely hope the Editor will feel better after the day is past, and lest his present temper may unfit him for preparing in season his Discourse on the Birth of the Prince of *Peace*, we would hereby inform him that we have four very tolerable Sermons suited to Christmas, either of which is at his service, if he will only make a selection before the preceding Sunday, when it is our present intention to use one of them. So determined is he that there shall be *hostility* and *dissenting* and *vilifying* on this occasion that he has taken the start in it, and means to have the first of it. We intend, as far as we are concerned that he shall monopolize the abuse, and keep *the blessed advent of the Prince of Peace* in a manner to suit himself. But we cannot forbear to say to him that he and the other Editors of the Episcopal papers are opening the eyes of their own sect, many members of which are perfect babes in the matter, to questions which they will find it difficult to settle to their satisfaction. We copied last week the admirable letter of Judge Jay which represented him as standing utterly aghast at the arrogance of modern Episcopacy, and as refusing to aid in the erection of a Church for the sect of which he himself is a member. The above paragraph from the 'Witness,' called forth the following notice in the Transcript, a secular paper of this city, edited by an Episcopal lady, who in her frequent notices of sectarian movements in this city has ever preserved a most marvellous and becoming superiority to all sectarian feelings. This high minded and accomplished lady writes as follows:

'The above paragraph is from the Witness, of last week, and it contains, as seems to me, a most unnecessary expression of belief, whatsoever may have induced it. Such a 'prediction' is hardly in accordance with that true spirit of Christianity which 'thinketh no evil, but rejoiceth in the truth,' and in itself may be considered as a sort of 'hostile attack' both injudicious and unnecessary. It affords us pleasure to give credit where it is due, and, *Episcopalian* as we are, to entertain a kind opinion of other denominations of Christians. Some of our best Unitarian divines, Dr. Lowell, Mr. Lothrop, &c., have frequently mentioned the festival of Christmas in their Sunday sermons with all reverence; and the clergy of other dissenting pulpits have often rather honored the day than otherwise by their attendance at the Episcopal Churches. 'Vilify' is a harsh word, and the 'prediction' of the Witness is ill calculated to soften prejudices, or to sustain the purity of the Church.'

We thank the writer of the above for her appropriate and well deserved rebuke, and if the Editor of the Witness should conclude to borrow one of our Sermons, we hope he will introduce that paragraph into the *Application* or *Improvement* of the Discourse.

And this is a good opportunity for us to enforce again a lesson which we have often addressed to that Episcopal print. It is very fond of speaking of the honest opinions of the members of other denominations as *Attacks upon the Church*. That is, the *Church* assumes certain dogmas and institutions, for which by the acknowledgment of some of her own brightest ornaments there is not the slightest Scriptural warrant, then mingles them up with the essentials of faith, and pompously proclaims them. Those who know that such assumptions are all arrogance and moonshine, very plainly say so, and are charged with attacking *the Church*, meaning thereby, not the Parliamentary Church—but the Church of Jesus Christ. This charge of *attacking the Church* seems to us very like stopping a peaceful passenger in the streets, loading him with insult and commanding him to go where he does not wish, and then because he refuses, raising a hue and cry and calling a mob around and informing the eager multitude that the passenger has made an attack upon you. We observe in every Episcopal print a precise parallel to this kind of conduct. *Dissenters* are insulted by Episcopal arrogance and pomposity, and if the Dissenters reply, why, then they *attack the Church!*

Now as to this festival of Christmas. An Episcopal minister in a town adjoining this city proclaimed two years since to his people and to the *dissenters* who happened to be in his Church on Christmas day, *that December 25th was known to be the natal day of Jesus Christ*, and the impression was conveyed that Puritan *obstinacy* resisted its consecration at the present time. There were school boys among the audience who *knew* better. But in what a light does this present those who do not set apart a particular day of the month on which to commemorate the Birth of the Savior! Who makes the attack in this instance! We are perfectly willing to pardon such an assertion on the score of ignorance, but if when we deny it, the preacher turn upon us and accuse us of *attacking the Church*, we quote in our defence the Episcopal Church historian, Milman, a candid and judicious writer (Lond. Ed. Vol. 1, p. 108,—as follows:

'The year in which Christ was born is still contested. There is still more uncertainty concerning the time of the year, which *learned* men are still laboring to determine. Where there is and can be no certainty, it is the wisest course to acknowledge our ignorance, and not to claim the authority of historic truth for that which is purely conjectural. The two ablest modern writers who have investigated the chronology of the life of Christ, Dr. Burton and Mr. Greswell, have come to opposite conclusions, one contending for the spring, the other for the autumn. Even if the argument of either had any solid ground to rest on, it would be difficult (would it be work while?) to extirpate the traditional belief so beautifully embodied in Milton's Hymn

'It was the winter wild
When the heaven born child, &c.

Were the point of the least importance, we should, no doubt, have known more about it.'

Let the reader observe that a traditional belief, and the associations connected with a beautiful hymn, by one of the most earnest impugners of Episcopacy, are here given as reasons for keeping a day arbitrarily chosen, in our entire ignorance of the natal day of the Savior. We have no fault whatever to find with the statement. For more than three centuries the early Christian Church did not celebrate the birth day of the Savior at all, the custom being to commemorate the day on which a celebrated person died, as the day of his true birth, instead of commemorating his natal day. In the Eastern Church, the 6th of January was formerly celebrated as Christmas. About the year 350, Julius, Bishop of Rome established the 25th of December, an old Pagan festival in honor of the Sun, as the proper day to be observed: because as, in popular language, the Sun in the heavens having reached its point of farthest distance from the earth, began to return, such an event might well symbolize the coming of the Sun of Righteousness.

If the Episcopal Church now reflects upon other Protestant denominations for having neglected that festival, the facts of the case make the answer that all the blame rests with that Church. On the showing of Episcopal writers, it appears that when our fathers in England renounced that day as a festival, it was polluted by frivolity, revelry, drunkenness and debauchery of every kind. What should have been an occasion of holy and chastened and innocent delight was prostrated to the service of excess and sin. The most impious and absurd shows had been enacted in the churches, the orgies of the day well nigh filled the jails of the kingdom, and evil habits grew from the passions then indulged. This was one reason why our fathers renounced it, till it could at least be purified from evil associations.

Again, the Puritans set aside Christmas, on precisely the same principle upon which our fathers refused to be taxed by England—viz—'the right to take one pound implies the right to take a thousand pounds'—It was church authority which the Puritans denied. Christmas day was only one of more than a hundred days on which God's work was left undone in the fields and workshops, and the devil was served in bar rooms, cock-pits and wrestling matches. Church authority appointed all those days, and had they been religiously kept, not a Puritan would have moved tongue or finger against them. The spirit of Puritanism rather dictated the multiplication of religious occasions, than desired to curtail them, but a holy day profaned was its especial abomination. The Puritans opposed the forcible and unwarrantable imposition of burdensome ceremonies: they resisted the system, and all that enters into it. Had the natal day of the Savior been known, they would not have one whit fallen behind the most zealous Romanists in consecrating it, only they would have taken a different method, and offered the prayers and thanksgivings of the heart instead of mumeries and drinking bouts. But they looked upon Christ's Mass, and Candle Mass, and all other Masses and Saints' Days, as parts of an unauthorised and perverted system, and they put away the whole of it, the good parts, because they were found in bad company.

Now we do not object to the commemoration of the 25th day of December, or any other day that may be arbitrarily chosen for the proper observance of the Savior's natal day, because that occasion has once been so perverted. We are not aware that any one of our clergy or laity would object to such a festival. It is habit, education, which weighs with many in this matter far more than opposition. We do not quarrel with our Episcopal friends for their want of heart in keeping the annual Thanksgiving and Fast in this Commonwealth. They say that those days divide interest from the Church occasions of Christmas and Good Friday. Let them keep our days better, and gradually we may learn to keep theirs. For certainly an Episcopalian will not say that it is any less a duty to unite in common Thanksgiving to the Almighty at the 'season of in-gathering,' than to celebrate the birth-day of the Prince of Peace whom God sent into the world. We believe that it is the universal custom of the ministers of our own denomination to make the services of the Sabbath nearest to December 25th appropriate to the occasion for which Pope Julius consecrated the day. This has been the custom as far back as our own memory extends. We dislike the mingling of a holy day ceremonial with the sounds of trade and business. In a city where all denominations do not agree in the observance of the day, there is the noise of merchandise outside the Churches, and the thought of it in the breasts of many of the worshippers. In our country parishes the day is frequently observed with all the accompaniments of worship and festivity; the churches being decorated with evergreens, and a service being often held on the evening before Christmas. We do object however to having the day forced upon us, by any such innuendoes as that conveyed in the last few words in the short paragraph which we have quoted from the Christian Witness—implying that we esteem it neither a duty nor a privilege to commemorate the Savior's birth. Why will not the Episcopal Editors who are in the habit of casting such slurs upon other Christians who are as devout, intelligent and unprejudiced as themselves, look more generously upon honest differences of opinion? What means have they for learning what is essential to Christianity and becoming in Christian observance which we have not. Can we not read the records of the past! Can we not judge as well as themselves! Have we not all the desire and interest which they have to know the truth, and to comply with all its conditions! Why then call our conscientious opposition to their own additions to the essentials of religion, hostility to the Church.

THE CHRISTIAN EXAMINER AND THE MONTHLY MISCELLANY.

We believe it is well understood, though no formal announcement has been made of it, that these two periodical works are to be united at the commencement of a new year. This measure is the result of much deliberation, and the advantage which is expected to result from it will depend mainly upon the interest which the members of our denomination, both clergymen and laymen, shall take in the magazine which is henceforth to be offered to their patronage

The late Dr Henry Ware had it in contemplation to have assumed the Editorship of the Christian Examiner, and had he been spared to add that service to the many other valued labors of his life, he would have given to the work the character which it is now hoped and intended that it may bear. Owing to various causes which need not here be detailed the subscription list of the Examiner has declined for several years, as well before the Editor who now yields it up assumed it, as since. The multiplication of new periodicals and the prevalence of 'cheap literature,' were two prominent causes of this decline. One result of this decline tended likewise to give a new cause and increase to it. No periodical can be sustained in these days unless contributions of a varied character are prepared expressly for it, and that this may be done, the writers must be paid. This is an expense which is consistent only with a large subscription list, and the Examiner has not of late allowed it. The first volume of the Christian Examiner, as a continuation of the Christian Disciple, was published in 1824. At the close of the present year there will have been published a series of thirty five volumes. We do not hesitate to say that there is no similar series of periodical literature which embraces more matter of a permanently interesting character than this. Besides the numerous articles which though connected with matters of transient and temporary concern will have a value to the curious and inquiring, there are several essays and other compositions which first printed here have never been reprinted, and will continually be consulted by the members of our denomination. Dr Channing's beautiful and world-renowned Essays upon Milton, Fenelon and Napoleon, seem to be more interesting and attractive as we read them in these pages where they first appeared, though they have since been printed in a great variety of shapes. The valuable contributions of Mr Norton, his unanswered and unanswerable articles upon the Authorship of the Epistle to the Hebrews have never appeared in any other form. These volumes embrace a number of very important pieces in reference to the rupture in the body of Congregational Ministers, the legal decisions in disputed ecclesiastical matters touching the right of property where Church and Society were divided, with several very elaborate Essays, Reviews and arguments in controversial theology. Then there are the numerous articles on patristic literature, the biographies and writings of the Christian Fathers, by Dr Lamson, many of the Dudleian Lectures, a vast variety of miscellaneous matter, of which one can have a true conception only after something more than a cursory examination of the volumes. The publisher who would procure some competent person to make a selection of contents for one or two volumes from this series would we think do a work profitable to himself and to the denomination.

We may be allowed, to say that the Examiner will never be suffered to die. There are those among us, who would write for nothing, and edit for nothing, and pay quadruple the subscription price, rather than see it perish. For we have enjoyed its valuable services and we feel proud of its high character. It shall yet renew its youth.

The publication of the Monthly Miscellany was commenced in 1839 and nine volumes of it have appeared up to the present time when its publication ceases. The first volume was edited by Rev. Cazneau Palfrey, the last eight by Rev. Dr. Gannett. Probably the Miscellany with its nine volumes contains contributions from more single individuals than do the thirty five volumes of the Examiner. The Editor of the Miscellany has been unwearied and most pains taking in endeavoring to make the work even better than the promises in its prospectus. It contains something like a hundred Sermons selected with care, and written by as many different clergymen in our denomination, the living and the dead; short and comprehensive essays, but few being of a controversial character, embracing the most erudite information in popular shapes; several valuable obituary notices; brief reviews of a large number of books and pamphlets, with all the principal intelligence, local and general, of the denomination during the years in which the work has been issued. Every one who has written for its pages, is aware how anxious and devoted its Editor has been, that the work should be acceptable and edifying to all its subscribers. It is not for want of support (for it would be a source of profit to its publisher and has always paid for its contributions, excepting in the first volume) that it is now merged in the Examiner, but to effect a greater good by the union. We say to those who are so fortunate as to possess a set of the Miscellany—preserve it.

These two works are now to be united, under the Editorial care of Rev. Dr. Lamson of Dedham and Rev. Dr. Gannett of Boston. Their zealous efforts, with the helping hands of others, will be engaged in preparing once in two months a periodical which shall ask a generous support by seeking to deserve it. We understand that it is intended to make it equally acceptable to our scholars, our clergymen, our Sunday school teachers and our laymen generally. There is power enough in our denomination to produce such a work of the very highest character, and we hope there will be, not exactly generosity, but zeal and earnestness, enough to sustain it well. Each one who feels an interest in our possessing such a work must feel himself pledged to promote its circulation. More than half the charities and patronage of our denomination is expended upon other sects. This is all very well, but let us do our duty by ourselves and to ourselves.

After our own remarks were in the hands of the printer we received the following from the *Miscellany* for this month.

Concluding Notice. With our present number we close this publication; not however because it has not met with sufficient encouragement or sufficient approbation. Our subscription list has steadily, though slowly increased, and we have been gratified with the expressions of satisfaction in the character of the *Miscellany*, which have reached us from various friends. But it has been thought that a change might be made, which would be productive of more good than results from the present arrangement of the larger journals of our denomination. A negotiation has therefore been effected, by which the *Christian Examiner* and the *Monthly Miscellany* will be united, under the title of the Christian Examiner and Religious Miscellany. The general character of the work will be the same as has belonged to the *Examiner* from its commencement, but it is intended that there shall be a somewhat greater variety in the contents. It will be strictly a religious journal, and will aim at exhibiting the application of Christianity, as understood by Unitarians, to the thought, sentiment and movement of the present time. Retaining in many of its articles the form of a review, it will yet enter into discussions of theology and morals on a larger plan than might be suggested by a particular book, and will also contain short articles designed particularly to elucidate or quicken the religious life Notices of books and other publications of a religious nature issuing from our denomination will be given, in the hope of furnishing a complete record under this head. A brief department of Intelligence will be added to each number as a register of ecclesiastical events of general interest to our churches; together with a very short obituary record. It will be seen therefore, that some of the features which have distinguished the *Miscellany* will be introduced into the new journal, without sacrificing any of the essential merits of the past *Examiner*. We cannot but hope that the present subscribers to the *Miscellany* will welcome the *Miscellany and Examiner* in its place. The price is rather higher, and the time of publication less frequent, but as the *Examiner* always has been, and we trust will continue to be, a journal of a much higher order of merit than the *Miscellany*, we conceive that these reasons need not prevent those who have taken the latter work from transferring their names to the new list. A proposed addition to the number of pages which have hitherto been given in the *Examiner*, for which we refer to our Publisher's advertisement on the cover, will likewise render it, if bulk only be considered, more valuable than the *Miscellany* has been.

It has been thought desirable, at the same time, to publish a very cheap monthly magazine, of a religious character, which might meet the wants of those persons who can take only such a work. The first number of such a magazine will therefore be issued on the first of January. It will contain short articles upon Christian truth and the Christian life, in explanation of Scripture or illustration of duty, with a sermon in each number, and a department of intelligence. It will be much smaller than the *Miscellany* has been and will be furnished to subscribers at a dollar a year. As the past editor and the publisher of the *Miscellany* will have a connexion with both these journals, it cannot be supposed that there will be any competition between them for public favor. They are intended for different classes of readers.

The first number of the *Christian Examiner and Religious Miscellany* will appear as early in January as possible, that its future publication may correspond with the commencement of the year.

The present number of the *Miscellany* has been delayed by our anticipation of the arrangements which we have here announced.

For the Register.

Messrs. Editors,—Your correspondent who kindly furnished a notice of the Consecration of our little Chapel on the 3d inst., and who passed a deserved eulogium on the excellent Address of Dr. Flagg on that occasion, has omitted to mention his own share in the services, save in general terms, and has carefully excluded the introduction of his name. What his modesty prevented him from doing, I must venture, (without his permission,) through your columns to supply. The friend to whom I allude is Lewis G. Pray, Esq., who was particularly requested in behalf of our Sunday School to visit us in company with Dr. Flagg, and take part in the Exercises at the opening of our Chapel. After the able and instructive Discourse of Dr. F., rich in thought, beautifully illustrated, occupying near an hour in the delivery,—Mr. Pray followed in an Address comparatively brief, which went home to the hearts of all, young and old, in the large assemblage of his hearers. He spoke with a stirring effect that moved and warmed every bosom, and a common feeling of regret was experienced that the lateness of the hour at which he commenced his remarks, (the special service at the Consecration of the Chapel having preceded, during the same afternoon,

the exercises in the Church,) obliged him to abridge his observations. Having consented, however, to speak again in the evening, he then delivered a written discourse on the subject of Religious Culture, chiefly addressed to parents; a discourse replete with judicious and sage reflections, the fruit of a sound, discriminating, serious, full-stored mind, delivered with impressive earnestness, and that eloquence of heart ever sure to reach the hearts of others. *The* Address was received with marked *satisfaction* throughout, and furnished a most *appropriate* as well as pleasing *finale* to the *instructive* and interesting exercises of the *day*.

This much, Messrs. *Editors*, I feel bound to say in justice to *Mr. Pray*. Both to him and Dr. Flagg—*par nobile fratum*—a large debt of gratitude is felt to be due from our Sunday School and the Congregation collectively, for their very acceptable and efficient aid on an occasion so interesting to us as that of opening a Chapel for the better accommodation of the former, (our beloved Sabbath School,) and for prosecuting more conveniently the work of religious instruction by weekly lectures open to all. The latter have already commenced; and in the School the good influence produced by the visit of our benevolent friend is encouragingly manifest. That it will live long, and, with the blessing of Heaven, inure in far richer returns of good, I confidently anticipate; and the cheering hope will set us on our way rejoicing.

Danvers, 11th Dec., 1843. A. B.

ORDINATION AT WALPOLE, N. H.

On Wednesday, 6th instant, Mr. Martin W. Willis, late of the Cambridge Divinity School, was ordained as pastor of the "Town Congregational Society," at Walpole, N. H. The order of *exercises was as follows*:—

Introductory Prayer,—by Rev. J. Crosby, of Charlestown.

Reading of the Scriptures,—by Rev. A. Brown, of Brattleboro, Vt.

ORIGINAL HYMN.

In these, thy courts, we've gathered now,
To seek Thy blessing from above;
In reverence deep we humbly bow,
Eternal Source of light and love!

Thy youthful servant comes to-day,
To this, the vineyard of the Lord,
O! grant to him the perfect way
To teach the beauty of Thy word.

Thy servant, Lord, with trembling heart,
Approaches this Thine altar fair;
Thy peace, Thy love, Thy grace impart;
O! give him hope, and hear his prayer.

Help him to purify from sin;
Help him to spread Thy glorious light,
By those high thoughts that shine within
To break the gloom of sorrow's night.

May this Thy chosen people be,
With faithful watch on Zion's wall,
An humble flock, that rest in Thee,
And gladly hear their Shepherd's call.

And when life's varied scenes are o'er,
And the last tie of earth is riven,
Rest they, with angels evermore,
The loving and the loved of Heaven.

Sermon,—by Rev. *R. C.* Waterston, of Boston.

ORIGINAL HYMN.

BY T. HILL.

The gentle stream, the roaring flood,
The peaceful vale, the craggy height,
The wind, the storm, the dark'ning clouds,
And Heaven's all-glorious orbs of light,—
These are Ministers, O God!
These are the preachers of Thy word.

A higher teacher has Thy love
Thy glorious lessons taught to speak;
The words of life, the light of Heaven
From Jesus' lips and actions break:
Him would we ever gladly hear,
His likeness in our lives would wear.

And him, O God, who this day gives
Himself to us, in heart incline,
In every word and deed, to be
A faithful minister of Thine,
The truth that Jesus taught to give,
The life of Jesus here to live.

Ordaining Prayer,—by Rev. John Pierpont, of Boston.

Charge,—by Rev. F. T. Gray, of Boston.

Right Hand of Fellowship,—by Rev. A. A. Livermore, of Keene.

ORIGINAL HYMN.

BY REV. JOHN PIERPONT.

Father, for the spirit's bread
Brought by Christ, our living head,
Bread of truth, that giveth strength,
All our earthly journey's length:—

For the waters, that we draw
From Thy gospel and Thy law,
Waters that the soul refresh
While sojourning in the flesh:—

For the hands that break that bread,
And those living waters shed,
Hands devoted in their youth,
To the ministry of truth:—

For the shepherd, who appears,
In the morning of his years,
Us, thy flock, to walk before,
To thy heavenly mansion's door,—

That, redeemed from sense and sin,
We with joy may enter in,—
Hymns of thanks and prayers we bring:
Father! take our offering.

Address to the People,—by Rev. Chandler Robbins, of Boston.

Concluding Prayer,—by Rev. L. W. Leonard, of Dublin.

Benediction by the Pastor.

We have received a letter in regard to the occasion, from an esteemed correspondent, from whom we should be glad to hear often. We give it as received.

'Last Wednesday was a happy day in our village. You have seen our new church, but you ought to have been here to see our beautiful pulpit adorned with the presence of the men who officiated at the ordination of Rev. Martin W. Willis. We now feel as if we were a church. We now feel that our new house is consecrated. Long shall we remember the solemn and affecting ceremonies of Wednesday last.

Herewith I send you the order of exercises. The sermon by Mr. Waterston, was from the text—"And I will give unto them the keys of the kingdom of heaven,'—Matthew 10th, 19.—It was a concise history of Christianity and the struggle of the truth, to free itself from the false constructions of men. From the earliest times fallible men have pretended to hold this key, even down to our own days. Those very sects that deride the assumptions of the Catholic Church, and yet deny liberty of opinion to others are, in fact, but so many modern popedoms. But this key unlocks the entrance to no temporal power, to no set of opinions. It is goodness, not outward morality, however strict, but inward, spiritual purity. All men, whatever their speculative opinions, who have this inward life, have the key of the kingdom.

The Sermon was an eloquent exposition of Unitarian views; and the preacher claimed for them, truly as we all think, that they are adapted to the wants of man; that they lift and elevate his soul, and assist him in his progress heavenward, more than any other views.

The Ordaining prayer by Mr. Pierpont, the Charge by Mr. Gray, the Right Hand of Fellowship by Mr. Livermore, of Keene, and the Address to the people by Mr. Robbins, of Boston, were all impressive services. We regretted that Mr. Robbins came last in his important words. And allow me to inquire why the address to the people is deferred until the last part of the service, when the audience are weary with long and unusual ceremonies! The address is the vital part of the services of ordination. The people oftener fail in their duty than the minister. They expect of him perfection, and, to satisfy some societies, he ought to possess a kind of ubiquity. He must preach eloquently; visit the sick and desponding, and sympathise with the well and happy; he must overlook schools, town libraries and lyceums, and take the lead in all public discussions.—What aid must he not have from his people to be able to do all this service!

The address of Mr. Robbins will not be soon forgotten. May we profit by his advice. B.

Walpole, Dec. 9, 1843.'

For the Register.

Messrs. Editors. Among the many pleasant circumstances attending the late 'Tea Party' in the vestry of Suffolk street Chapel, and expressive of interest in that occasion, were the following lines, received through the hands of our constant friend, Gideon F. Thayer, Esq., which we wish you would insert in your paper, together with our thanks for this new proof of his long continued and faithful sympathy. Mr. T. is a frequent visitor to our chapel and Sunday school on the Sabbath, and often interests and edifies us by his welcome address, as he did on the evening of the said Tea Party.

The motto of charity, 'Love one another,' which appears among the evergreens of the Chapel, furnished Mr. Thayer with a topic for counsel to cultivate Christian sympathy; and the lines now subjoined, which he says are from a friend of his, do but illustrate how well he and his friends practice what they preach. We regret that more of our friends from other parts of the city were not present on the evening of Thursday and Friday last at the Chapel, but were happy to see so general an expression of good feeling on the part of the southern residents, of whom none are more interested than yours.

W. S. F.

Address of the children of the Suffolk street chapel, to their friends, Dec. 7th, 1843.

Rejoice! O rejoice with us,
Neighbors and friends!
Rejoice, with the gladness
That gratitude lends!
Cold winter is near us;
We dread not his scowl,
While you kindly cheer us
And silence his howl.

O! who will believe all
The woes of the poor,
Or strive to relieve all
His children endure!
The oft-failing dinner,
The supperless bed,
The clothes wearing thinner,
No new ones instead;

The mind waxing darker
Where ignorance lies,
A weight on the heart, and
A cloud on the eyes,
Till hope can but raise
A wild, mystical dream,
And lips which should praise
Are but taught to blaspheme.

Thanks! thanks! You have brought us
To eat and to wear;
And patiently taught us
Where some would despair:
Our souls and our bodies
To waken begin,
As the seed in the ground lies
Till smiled on by spring.

Thanks! thanks for the smile
That has met us to-night,
All our griefs to beguile,
With its magical light.
O, glad as the hues
Of the clear summer even,
Be your lives, till they close
In the glory of heaven!

ERRATUM.

Messrs Editors.—In the remarks in the last Register upon the letter of Mr. Jay, exposing the arrogant assumptions of a portion of the American Protestant Episcopal Church, in dropping the epithet *Protestant*, and calling themselves 'the Church of the United States,' the reader is left to an inference altogether differing from the design of the writer.

We will just correct the error by citing Mr. Jay's own words.

'By what authority,' he demands, 'is this false and impudent title (viz: the Diocese of the Church of the United States,) substituted for our constitutional name, '*The Protestant Episcopal Church in the United States of America.*'

*** For the following errors in the paper of last week, the Printer is responsible, not the Editors, as they were corrected in the proof sheets. In the Article on the Thursday Lecture, the title of Mr. Cotton's Sermon should be—The Heart of New England Rent, &c., not *sent*. The number of ministers in the Boston Association of Congregational Ministers is thirty—not thirty nine. In the article on the Roman Church in the United States,—thirtieth line—read—'Yet we cannot join in the outeries,' &c.

Unitarian Society in Grafton. We learn that Mr. Edmund Burke Wilson, recently from the Divinity School, Cambridge, has received and accepted a unanimous invitation to settle in the ministry over the Unitarian Congregational Society in Grafton, Mass.

THE THURSDAY LECTURE.

We gave last week some brief historical notice of the Thursday, or fifth day Lecture, which for more than two hundred years has been preached at the First Church in this city. On Thursday last, the 14th inst., the Lecture, which has been suspended during the repairs of the First Church, was re-opened. The Sermon was preached, in his turn, by the Rev. Mr. Waterston of Pitts street Chapel—from the appropriate text—Heb. x. 25. 'Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching.' The Sermon was eloquent and interesting, presenting brief historical reminiscences connected with the Lecture—setting forth the powerful influence it exerted upon the affairs of the colony in former years, and exhorting to a more general attendance upon it, to more earnest efforts to perpetuate its observance, and increase its influence. The Church was filled with a large and attentive audience, a pledge we trust of the increased numbers that will hereafter wait upon this venerable and time-hallowed service. We are happy to learn that the Sermon will be published in the Christian Examiner.

For the Register.

REV. JOHN ROGERS, OF LEOMINSTER.*

Rogers! a heavenly savor from thy name
Breathes down the track of years: for thou did'st bear
Nobly though wrong and heart-consuming care
The holy martyr's heritage of fame.
Meekly he braved the dungeon and the flame
When fires gleamed red through England's murky air
Lit by the bloody Mary: and thy share
From priestly hate was different yet the same:
But of the two his was the milder doom;
Baptised in fire how soon he sought the skies!
Thine was a slow and social martyrdom
From soft-lipped priests, mousing for heresies,
Not with the thunder but the heart of Rome
When once she sat with all her brood of lies!

Rogers! I grieve not that thy crumbling clay
Has now no urn nor mound nor sepulchre;
Thy praise will live long as to man is dear
The virtue that can tread the narrow way
Bold and serene; beyond thy little day
Thy deeds survive; thy memory haunts the air
O'er all the hills and plains of Leominster,
And fills these lovely vales of Nashua.
I see thee standing in thy spirit's might
Thy hairs all glistening with the snows of time!
Bigots around thee blinking at thy light
With whom free thought is nature's blackest crime;
Like rooks that caw round some old snowy height
Then disappear, while still it towers sublime.

E. H. S.

* See a sketch of the life of this descendant of the Martyr, contained in a late centennial discourse by Rev. Rufus P. Stebbins.

Preparing for Another Postponement. In the 'Signs of the Times,' of November 22, 1843, is the following announcement, after several fundamental principles of Millerism are laid down:

'The signs which were to precede the coming of our Savior, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And there are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

'The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.'

Thus we learn that even if the world does last forty days after date, it will certainly come to an end before any thing else happens! [N. Y. Observer.

Important British Naval Movement. The Halifax Post of the 28th November states that Vice Admiral Sir Charles Adams departed from that port with a fleet, on the 26th, for Central America, and remarks that the business the fleet is concerned in is of deep importance.

Some old difficulties are alluded to, as well as the more recent contempt shown to the British flag at a party where the British Minister was present, and what is probably more grievous than all the rest, the restrictive tariff of Santa Anna, injurious to British trade. Sir Charles thinks to do something by way of remedy.

Civilization in Texas. We find in the Clarkesville Standard a tale of blood. "On the 20th of July, as Mr John Nolan was walking the street, he met Capt. Mark B. Lewis, who asked him if he had publicly said, that he (Lewis) was a liar. Nolan replied that he had, and what he had said he repeated. Lewis then drew a pistol, shot at Nolan, and missed him. Nolan then shot without effect. Lewis then advanced, drew his second pistol and shot Nolan, who died on the evening of the 22d.

A few minutes after his death, the Sheriff of the county arrested Lewis, to carry him before a Justice of the Peace. As he got opposite the nine-pin alley of Mr McKean, Col. L. P. Cook and a young man named George Barrett, a sort of *protege* of Nolan's ran out with their guns and killed him. Alexander Peyton was just behind Lewis, and when he saw them rush upon him, shot at Barrett and missed him. Barrett then shot Peyton down, shivering one thigh bone to pieces, and badly injuring the other. By this time Cooke had shot Lewis, who fell, and died that night, Peyton suffered greatly from his wounds, and died on the morning of the 24th."

Discovery of Counterfeiting Machinery. We learn from the Philadelphia Chronicle that Recorder Vaux made an important seizure of apparatus for counterfeiting, in that city on Tuesday of last week. Having had information that a quantity of apparatus was concealed in a house in Spring Garden he proceeded thither, accompanied by an officer, and after a long search discovered between the brick outer wall and the plastering of the second story room, two boxes containing rollers, plates, &c., worth about $13,000, and about $8,000 counterfeit money.

A petition is in circulation here, asking Congress to grant to the widow of Samuel Cromwell a pension for life, adequate to her support, on the ground that he was executed for piracy on board the U. S. brig Somers, without trial or an opportunity to defend himself, and that subsequently, on the trial of Capt. Mackenzie for said execution, "no evidence was introduced which could implicate Cromwell in the offence charged.' [N. Y. Express.

A Judge Presented—Novel Proceedings. The Grand Jury for the county of St. Louis, have *presented* Judge Mullamphy, of the Circuit Court, for his frequent and unjustifiable adjournment of the Court, thereby seriously affecting the rights of parties to suits, and preventing justice by delay.

Ohio. The Legislature met at Columbus on the 4th inst. Thomas W. Bartley, (dem.) was elected Speaker of the Senate, and John M. Gallagher, (whig) of the House. Mr. Hawkins (whig) gave notice that he would introduce a bill to repeal the Latham and Bartley Bank bill law.

A deputation from a tribe of Indians had arrived in Washington. It is said they are from Iowa, and their object to make a treaty with the Government for the sale of lands. The delegation consists of five persons; two chiefs and three braves.

REPORT OF THE SECRETARY OF THE NAVY.

Mr Henshaw, in the opinion of all parties, has made a lucid and able report.—He says the navy consists at the present time of the following vessels.

One ship of 120 guns; nine ships of the line of 90 guns each; one razee of 62 guns; twelve 52 gun frigates; one 50 gun frigate; two 48 gun frigates; eleven first class sloops of war of 24 guns each; three 22 gun sloops; five 16 gun sloops; two sloops for store-ships, 6 guns each. There are also four first class sloops on the stocks nearly ready for launching. Eleven 10 gun brigs and schooners; three ditto used as store-ships, and one for a receiving vessel at Charlestown. The steamship Mississippi of 12 guns, the Fulton of 8 guns, the Princeton (Ericson's propeller) of 12 guns, the Union of 4 guns, (with Hunter's submerged wheels,) the Poinset of 2 guns, and an iron steamer the Michigan of 6 guns, nearly ready to launch on Lake Erie. There are likewise four small schooners employed as packets or receiving vessels. In all seventy-six vessels of the various descriptions, and showing a considerable increase from the last year.

Where Stationed. For the Home squadron three frigates, six sloops, two steamers and five brigs and schooners; making in all sixteen vessels. For the Mediterranean, three frigates, four sloops, one brig and one store-ship—nine vessels. For the coast of Africa, four sloops, two brigs or schooners and one store-ship—seven vessels. For the coast of Brazil, two frigates, three sloops, one brig and one store-ship—seven vessels. For the Pacific, three frigates, four sloops, two brigs or schooners and one store ship—ten vessels. For the East Indies, two frigates, two sloops, one brig and one store-ship—six vessels. For the lakes, one steamer. For special service the steamers Mississippi, Princeton and Union, and the small iron steamer now building at the Navy Yard, Washington.

Necessity of this force. This increased force seems to be called for, to afford adequate protection to our national interests embarked in our increased and growing commerce on the distant stations. The Secretary proposes to keep every officer at sea who can be spared from shore duty.

Abolition of Spirit. The Secretary proposes the abolition of the spirit ration in the Navy. Military rank is proposed to be extended to Surgeons and Assistant Surgeons. Commander Wilkes is nearly ready with his book of the Exploring Expedition.

THE SECRETARY OF WAR,

In his report says:—

The army consists of 8,613 men including officers, artificers and musicians.

The Secretary recommends the remounting of the Second Regiment of Dragoons. Some further provision is asked for, to prevent duelling, in the army.

The estimates for the year fall short $90,668 from those of last year.

West Point is in good condition.

The trade of the Lakes is estimated at one hundred millions of dollars per annum.

The St. Mary Canal to unite Lakes Huron and Superior, is deemed important, particularly since the United States have obtained possession of the copper mines. A National Foundry is recommended for making cannon. The Indian tribes are peaceful in the main. A revision of the system of Indian annuities is thought expedient.

There are now 22,064 revolutionary pesioners, including the widows of soldiers.

There are also 2720, invalided pensioners.

THE SECRETARY OF THE TREASURY,

also, makes his Report. He submits to Congress the following estimate of appropriations, proposed to be made for the year ending June 30th, 1845, amounting to $21,950,844 11

Viz:

Civilist, foreign intercourse and miscellaneous,	$2,113,980 50	
Army proper,		
Fortifications, Ord., &c.,	4,091,480 53	
Indian Department,	1,068,218 29	
Pensions,	1,098,050 00	
Naval Establishment,	8,894,007 22	
The appropriations for the service of the fiscal year ending June 30, 1845, made by the former acts, amounting to		$2,318,489 02

[Ploughman.

Loss of Ship Birmingham, of New York. The ship Birmingham, William J. Robinson, master, which sailed from New York on the 8th of November, bound to Mobile, was totally wrecked on the morning of the 16th, on Ellson's reef, near Harbor Island, (Bahamas,) the wind at the time blowing fresh, with a heavy sea. When the ship struck she was lying-to, and went to pieces in six hours, becoming of course, with the cargo, which consisted of hay and salt, a total loss. Shortly after she struck, the boats were washed from the davits, when the captain and crew, (nineteen in number) were obliged to swim from the wreck, amid the breakers, a distance of half a mile, as the boats from the shore were unable to reach them through the surf. As they swam inside the reef they were picked up, and all, with the exception of three, reached the shore in safety. The names of those lost were—Charles Williams and John Hamilton, (crew,) and William Thompson, (steward,) all belonging to New York.

The captain and crew were taken to Nassau, in a sloop, having lost all their clothes and effects, and some of them being cut and bruised by the breakers, while endeavoring to reach the shore. The American Consul at Nassau had furnished them with clothing and they are comfortably provided for. [N. Y. Express.

Gambling Houses at Washington. The Washington correspondent of the U. S. Gazette states that gambling houses are more numerous than ever at the metropolis, and are carried on even in the very face of the police. Some time ago a singular act of generosity was performed by a keeper of a house of this description. The collecting clerk of a New York house dropped in, and was duped out of a considerable amount of his employer's money. He burst into tears and declared that he was a ruined man, as it was out of his power to make up the loss. The proprietor with a feeling worthy a better occupation, produced a Bible, and said to the astonished clerk, "if you will swear to gamble no more as long as you live, I will return your money." It is needless to say, the oath was gladly taken, and the father of a large family rescued from a suicide's grave.

Western Rail Road. Receipts for four weeks past.

	1842	1843
Nov 18	11,326	13,469
Nov. 25	10,959	13,911
Dec. 2	7,137	13,008
Dec. 9	8,548	11,100
	$37,970	$51,488

Launch of the U. S. Steamer Michigan. A letter from Erie, (Pa.) published in the Buffalo Gazette of the 6th inst., gives a full account of the launch of the sloop of war steamer Michigan, the first armed steam vessel that has ever floated on any of our "inland seas."

Ship Building on the Lakes. Twenty-five new vessels with an aggregate of 4200 tons, have been built on Lake Erie, and the other upper lakes during the present season. Cost, $240,000.

There are four places of worship in New York, in which the services are performed exclusively in the Welsh language; and two periodicals are published in that city in the same language.

Bankruptcy in England exists to a far greater degree than in the United States. Firms have gone down within the last twelve months with an indebtedness of $60,000,000!!!

There are fifteen daily papers in Cincinnati, seven in St. Louis, eight in Pittsburg, nine in New Orleans, sixteen in New York, ten in Boston, and ten in London.

A great Tea Party was held by the "Sons of New England" at St. Louis on Thanksgiving day, which passed off with great spirit—but no *ardent* spirit.

The plough used on the Eastern Railroad to clear the track of snow, runs on wheels, and weighs six tons!

CONGRESSIONAL.

Wednesday, Dec. 6.

The Senate, to-day met only to adjourn over to Monday, when the President pro tem will announce the Standing Committees of that body.

The House consumed some hours in a discussion of the subject of the Protest of the Whig members against what they considered the illegal and unconstitutional organization of the House by the admission of the members elected by general ticket.

The object of the majority was to prevent the protest from forming a part of the record of the proceedings. On the other hand it was the design of the signers of the Protest to get the paper on the journals by some means or other, directly or indirectly. Mr. Barnard yesterday moved that the Protest, "in the following words, to wit," be entered on the journal. Of course the Protest was a part of the motion, and as such appeared on the journal this morning. The motion came up this morning. But its rejection would still leave the Protest on the journal, together with the motion.

Mr. Dromgoole moved to amend the journal by striking out the Protest. Thus was the question discussed. The fact is that there is no regular way to exclude the Protest from the journal. The Speaker, whose duty it is to examine and approve the journal before it is submitted to the House, approved of the journal as it was made up, that is with the paper that is so odious to the majority of the House. The only way for the majority to reach their object is to expunge the paper by drawing "black lines" around it as several members threaten that they will do.

The House went into the election of Clerk. The result of the first ballot was 190 votes; 124 for Caleb J. McNulty, of Ohio, and 66 for M. St. Clair Clarke.

Thursday, Dec. 7.

In the Senate, Mr. Bates gave notice of a bill to provide for the settlement of the claims of Massachusetts against the federal government. The Senate, on motion of Mr. Benton, then adjourned over to Monday.

In the House, Mr. Adams presented the petition of Mr. Botts claiming the seat of Mr. John W. Jones (Speaker.) Mr. Adams presented a petition of Mr. Goggin, of Va. claiming the seat of Mr. Gilmer.

Mr. Ramsay submitted a motion which lies over for printing 3000 copies of the President's message in the German language. Mr R. states that half of his constituents are Germans. He is from the Harrisburg district.

The subject of the Protest was called up, but the Speaker decided that the motion to go into the election of Printer was in order, as the unfinished business of yesterday.

The printing of the House for the last two Sessions amounted to $243,000

The House then went into the election, and on the first ballot Messrs. Blair & Rives had 134 votes—Gales & Seaton 62. The Sergeant-at-Arms and Doorkeeper were elected.

It was proposed to order the appointment of the Standing Committees by the Speaker. Mr. Jones (the Speaker) asked leave to present a statement to the House. It was known that his seat was contested. He might be supposed to be interested in the construction of the Committee on Elections, and he therefore asked the House to relieve him from the appointment of that committee.

Mr. Parmenter moved that the Committee on Elections be elected now by ballot. This was received favorably, when Mr. Adams stated that he was not prepared to go into the election, nor to select fit individuals for the committee without some consideration. An adjournment was moved and lost. Mr. Wise and others proposed that the Democrats should designate the major part of the members of the Committee, and the Whigs the minority, and that each party should vote for the other's ticket. Another proposition was that Mr. Beardsley, who temporarily occupied the Chair, should appoint the committee. This motion finally prevailed.

The motion to strike out the Protest from the journal will come up on Monday.

The House adjourned over till Monday.

☞ WARREN STREET CHAPEL.—Ladies' Sale, Christmas Tree, and Tea Party.—A Sale of plain, useful, and cheap articles will take place on Friday, Dec. 22d, at the Warren Street Chapel, for the benefit of the Institution. A Christmas Tree will be prepared for the occasion. And in the evening a Charitable Tea Party will be held at the same place. The Sale will commence at 11 A. M., and continue through the day. The Rooms of the Tea Party will open at 6½ P. M.

Admission to the Sale, 12½ cents. Tickets to the Tea Party, at 25 cents, may be procured of W. Crosby & Co., B. H. Greene, Wm. D. Ticknor & Co., I. H. R. Hartshorne.

The friends of the Institution are very respectfully invited to contribute articles for the Sale or Party, and leave them at No. 5 Warren street early in the week. d16

☞ Ladies' Benevolent Society.—J. B. Gough has accepted an Invitation to deliver an Address in behalf of this Society on Tuesday Evening, 19th, at the Tremont Church, (late Theatre,) in aid of the great cause of humanity. There will be Singing of a very interesting character and other exercises to make it an occasion of interest to all present.

Admittance 25 cents, to aid the funds of the Society. d16

☞ Teachers' Social Union.—The next meeting of this Association will be held in the Vestry of the Suffolk street Chapel, Monday Evening next, Dec. 18th, at 7½ o'clock.

Subject.—The peculiar duties and responsibilities of the Sunday School Teacher.

d16 DAVID PAIGE, Sec'y.

☞ Notice. The Maine Western Ministerial Association will hold their next meeting on Tuesday, December 19th, at Portland, at the house of Rev Dr Nichols, at 10 o'clock, A. M.

d16 J. T. G. NICHOLS, Sec'y.

☞ Lectures in the Bulfinch Street Church. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The SIXTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf d16

MARRIAGES.

In this city, Dec 10, Mr John F. Ham to Miss Sophronia Pickering.

Dec 10, Mr Frederick A. Weeks to Miss Elizabeth McCoy.

In Danvers, on the 7th inst, by Rev Mr Bigelow, Mr Henry H. Stevens of Andover, to Miss Eliza P. Osborn, adopted daughter of Eben. Sutton, Esq.

In Cambridge, Mr James S. Hancock, of Boston, to Miss Ellen H. Adams of Hampden, Me.

In Waltham, Dec 7, Mr Abel W. Sherman of W., to Miss Harriet P. Heath of Haverhill, NH.

In Scituate, 10th inst, by Rev Mr Mosely, Mr Isaac H. Haskins to Miss Sally Foster.

In Salem, 10th inst, by Rev Mr Anderson, Mr Abraham C. Osborn of Danvers, to Miss Matilda Stone of Salem.

In Bangor, Me, Dec 7, Mr George S. C. Dow to Miss Elizabeth C. daughter of Samuel Sylvester, Esq. all of B.

DEATHS.

In this city, Dec. 11, Miss Susan Smith, daughter of Thomas Austin, 22.

In this city, 6th inst., Francis Henry, son of F. A. Fabens, Esq., aged 11 mths.

In Charlestown, Dec. 13, Gilman, son of Mr P. Rice, 18.

In Charlestown, Dec. 10, Mr Warren Wright, 39; Mrs Mary Sparhawk, 88.

In Dorchester, Dec. 12, Mrs Mary Harrington, wife of Leonard Harrington, 49; Dec. 11, Mrs Eunice, wife of Mr Oliver Hall, 35.

In Salem, 11th inst., Mr Warwick Palfray, 78. He retired to his bed in his usual health, and died about 1 o'clock.

In Milton, Dec. 8, Mrs Elizabeth Tufts, widow of the late Eben Tufts of Boston, 81.

In South Reading, Dec. 8, Mr John May, 65.

In Dedham, Dec. 12, Mrs Betsey, wife of Mr Nathaniel Smith.

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And Importer and Dealer of French, English and German Fancy Goods, Toys, &c. &c.

N. B. Kid Gloves cleaned.

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Stationery. Just received a variety of *Porcelain Slates* and Tablets, plain and morocco bound. Portfolios with and without locks—and Writing Desks. Also on hand best English Sealing Wax, Wafers, Bristol-Board, Rhode's and Sewell's Drawing Pencils, Drawing Paper, Rogers' Penknives, Skinner's Scissors, Silver Pencil Cases, steel Pens, a great variety of patterns, from 31 cts. to $3 per gross; English Quills: Cap and Letter Paper, ruled and plain, of all qualities; Note Paper; School Slates; Copy Books; Stephen's Blue Writing Fluid; Black Writing Ink, in boxes of 1 doz. each. For sale at wholesale and retail at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. d16

Choice English Books—For sale by SAXTON, PEIRCE & CO., Booksellers, No 133 Washington street.

SCOTT AND SCOTLAND; or, Historical and Romantic Illustrations, a Scottish Story, with 31 beautiful steel engravings, 1 vol 8vo, gilt.

DAY DREAMS, by Charles Knox, with twenty engraved illustrations by Mason, superb binding.

THE ROMANCE OF NATURE, or The Flower Season, illustrated, by Mrs Charles Meredith, late Louisa Anna Twombly.

THE PILGRIM'S PROGRESS from this world to that which is to come, by John Bunyan; containing his authenticated third part, 'The Travels of the Ungodly,' with numerous steel plates.

LALLA ROOKH, an original Romance, by Thomas Moore, illustrated with twelve rich plates, 1 vol octavo, gilt.

THE COMPLETE WORKS OF ROBERT BURNS, containing his Poems, Songs and Correspondence, illustrated with 30 splendid steel plates, by W. H. Bartlett, T. Allom, and other artists, with a new Life of the Poet, and Notices, critical and biographical, by Allan Cunningham.

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THE FAIRIE QUEENE, by Edmund Spencer, with a glossary. d16

Notice to the Subscribers of the Monthly Miscellany. The Publisher of the Miscellany gives notice to its subscribers that he has effected an arrangement with the Proprietor of *The Christian Examiner*, by which the two works will be united and published hereafter under the title of The Christian Examiner and Religious Miscellany.

This step has been taken, not from any want of patronage—for the Miscellany has always received its share, and was never in a more prosperous condition than at present—but because in the opinion of many who have the good of the denomination at heart its interests will be better served by uniting the two journals, which have seemed to them to occupy, in some measure, similar ground.

The Examiner—the great work of the Unitarian Denomination, whose pages have in time past given to the public the writings of Worcester, Channing, Norton and Ware—is too well known to need recommendation. It is sufficient to say that under the new arrangement it will contain contributions from the ablest writers in the denomination.

The Christian Examiner and Religious Miscellany will be edited by Rev. Dr. Lamson of Dedham and Rev. Dr. Gannett of Boston, late Editor of The Miscellany, and the Publisher cannot but hope that such arrangements have been made as will give entire satisfaction, not only to the present subscribers but to the community at large.

Terms. The Examiner and Miscellany will be published once in two months, in numbers of 144 pages each, at *four dollars per annum*, payable on receipt of the second number.

*** The subscribers to The Miscellany will perceive that the price of the combined works is *one dollar* more than that of the Miscellany, but the Publisher hopes that this will not be considered an objection, as the subscribers will be amply compensated in the increased value of the contents and a larger number of pages, the new work being enlarged, so as to give nearly *one hundred pages* more in the year than have been given in the Miscellany.

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Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

New Juvenile Books. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Rolph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

Boarding and Day School for Young Ladies.—Mount Washington, South Boston, Mass. This Institution, under the charge of Mrs. Maria Burrill, and Miss L. B. Felton, is open for the reception of scholars. It is situated within a mile and a half of the centre of the city, upon a delightful eminence, commanding one of the most beautiful and extensive prospects in the United States. Children are received in it, as soon as they can read the English language fluently.

The course of education pursued by the young ladies of this institute is extensive; comprehending all those attainments which may be found necessary, useful and ornamental, in society. Devoted to the instruction of female youth, they spare no pains to store the minds of their pupils with knowledge and to form their hearts to virtue.

The young ladies in the Junior Department are taught the common branches of an English education, such as Reading, Writing, Grammar, Arithmetic, Geography, History, ancient and modern; particular attention is paid to Orthography. They are also taught in plain and ornamental Needlework.

The young ladies of the Senior Department are taught the higher branches of Mathematics—ancient, modern and natural History;—Chronology;—Mythology;—the use of the Globes;—Astronomy; Rhetoric; Logic;—Natural and Moral Philosophy; Chemistry, Botany and Composition. Fancy Needlework; Japaning;—Drawing;—Painting in Water and Oil Colors;—Painting on Velvet, Satin and Wood. Mezzotinto and Poonah Painting. To make Wax Fruit and Flowers. Music on the Piano, Harp and Guitar.

The ladies presiding over this establishment are scrupulously careful to supply those placed under their care with abundant and wholesome food; and to watch over their health, as well as their morals, with the solicitude of maternal affection. Cleanliness and neatness are rigorously attended to. The young ladies provide their own Napkins, Silver Forks, &c.

Adjoining the Establishment is an elegant Garden, to which the young ladies will have access during the hours of relaxation; and they occasionally will be allowed to extend their walks.

It is desirable that the wardrobe of the young ladies of this Institute may be as plain and simple as possible. Visitors received any day in the week, *except Sunday.*

Terms.—Board and Tuition, $40 per term, payable in advance.—Day scholars $10 per term, including the French Language. For each of the Languages, except French, viz. Spanish, Italian, German, Latin and Greek, there will be an additional charge. Also, for Drawing, Painting and Music.

References.—Dr. M. S. Perry, Josiah Stedman, Esq., Rev. Dr. Jenks, Rev. Paul Dean, Hon. Charles Wells, Boston; Thomas Blanchard, Esq., N. Y. City; Hon. Bellamy Storer, Cincinnati, Ohio; Alfred Skinner, Esq., St. Louis, Mo.; Jno. C. Farley, Esq., Montgomery, Ala.; John R. Partelow, Esq., St. John, N. B.; George Webster, Esq., Cuba; Rev. Dr. Walker, Prof. C. C. Felton, Cambridge; Rev. E. M. P. Wells, Rev. L. Capen, Rev. J. H. Clinch, Adam Bent, Esq., H. J. Howe, Esq., A. Stetson, Esq., Noah Brooks, Esq., H. Montgomery, Esq., South Boston.

Boston, Dec. 1843. 3t d9

The Monthly Miscellany of Religion and Letters, for December.

—Contents—

Charge to a Young Minister;
The Association Theory;
To the Mississippi;
Christmas Day;
Study of the Scriptures—a Sermon by Rev C. T. Brooks of Newport, R. I.;
Obeying the Truth. The real obstacles to be found in ourselves;
Notices of Books; Intelligence, &c. &c.

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Periodicals for the New Year.—Persons in the city or country wishing to subscribe for any Periodical, English or American, will be supplied promptly by addressing the subscribers.—Clubs and Societies will be allowed a liberal discount where several are taken.

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Productive Farming, or Famili

POETRY.

[For the Register.]

THE SACRAMENT,

ADMINISTERED IN A SICK ROOM.

Upon the snow white couch the sufferer lay
Weary and wasted! 'Twas the Sabbath morn,
And the unclouded glory of the day
Swept o'er the earth on noiseless pinions borne,
Flooding creation with its golden light,
As when its beams dispelled primeval night!

Within that silent chamber had been spread
The meek memorials of a Savior's death!
And now the man of God with reverent tread
Entered, and broke the stillness with the breath
Of early prayer, that spoke of faith and trust,
Raising the spirit from its veil of dust!

'Take, eat! This is my body slain for you!'
And the disciple with a trembling hand
Received the emblem! Then was born anew
The hope to mingle with the ransomed band,
Whom the Lamb gathers to his faithful breast,
By the still waters in the land of rest!

'Receive the cup and drink!' Its purple stream
Whispers of Calvary and the awful hour
When He—the world's redeemer—was the theme
Of jearing tongues that scorned his mighty power!
And list the troubled wail of grief and fear!
'He whom we trusted to redeem is here!'

And now the song of triumph swells and fades
On the attentive ear. Angels that bent
To hear the solemn vow dispel the shades
That wrapped the pilgrim, and a sweet content
Sits like a watcher by the couch of pain—
The first and fairest of the heavenly train!

'Oft as ye do it, let remembrance speak
Of your departed friend?' Yes, blessed Lord,
By earth's sin-stricken children sad and weak
Forever be thy spotless name adored!
Through thee we know the Father! Light divine
Around his image doth serenely shine!

Boston, Mass. H. J. WOODMAN.

[For the Register.]

HYMN IN SICKNESS.

Is it thy voice, oh Father! gently speaking
Through the sad messengers, disease and pain,
Calling earth's children, who are vainly seeking
Without thy smile, some blessing to attain;
Unto a newer life, a sweeter fountain,
Flowing forever from thy holy mountain?

Softer than music when at evening stealing
Through the hushed air, it murmurs of repose,
Dearer than human language, though revealing
A balm to mitigate unnumbered woes,—
Is the sweet consciousness that thou art bending
Over the couch where pain and grief are bleeding!

Aid us to hear and heed the holy mission
Which these thy ministers in mercy bring!
Let us bow meekly to the wise decision
Which blights the fairest promise of the Spring,
Yet shows to faith the countless blooming flowers
Which angels nurture in celestial bowers!

When to the outward world no more we hasten
From thy mild spirit teachings heard within,
Oh! may thy love our ardent spirits chasten,
And cleanse them from the lightest shade of sin!
Hear us, oh Thou! whose mercy faileth never!
Thine be the kingdom, praise, and power forever!

Boston, Dec. 1843. H. J. W.

MISCELLANEOUS.

THE SCHOOL OF MISFORTUNE.

There once lived in a village near London, a youth by the name of Raymond. His parents died when he was young, leaving him an ample estate. He was educated at one of the universities, travelled for two years on the continent, and, at the age of twenty-four, returned to the paternal mansion and established himself there. Being the richest person in the village, and the descendant and representative of a family of some antiquity, he became the chief personage of the place. Beside all this, he was esteemed remarkably handsome, possessed various accomplishments, and had powers of pleasing almost amounting to fascination. He was, therefore, courted and flattered by the whole neighborhood, and even lords and ladies of rank and fashion did not disdain to visit him. The common people around, of course, looked up to him; for in England, where distinctions in society are established by government, and where all are taught to consider such distinctions as right, the great, as they are called, are usually almost worshipped by the little.

Surrounded by luxuries, and flattered by everybody, it would seem that Raymond might have been happy; but he was of a discontented turn, and though for a time, these things pleased him, he grew tired of them at last, and wished for some other sources of pleasure and excitement. At the university he had imbibed a taste for reading; but he could not now sit down to its quiet and gentle pleasures. He had been in the gay society of London and Paris, and had drunk the cup of pleasure so deeply, that nothing but its dregs remained.

Raymond was therefore restless, discontented, and miserable, while in the possession of all that usually excites the envy of mankind. He was rich beyond his utmost wishes; he was endowed with manly beauty and the most perfect health; he was admired, flattered, cherished, and sought after; yet he was unhappy. The reason of this he did not know; indeed, he did not look very deeply into the matter, but went on from one scene to another, seeking enjoyment, but turning with distaste and disappointment from every thing. He was, however, too proud to let the world see his real condition; he kept up a fair outside, sustained his establishment with magnificence, and dressed himself, when he went abroad, with elegance and care; he affected gayety in company, often led in the dance, was ever foremost in the chase, and was usually the life of the circle wherever he went.

There were few, perhaps none, who imagined that, under this aspect of prosperity, the canker of discontent was gnawing at the heart. Yet such was the fact: of all the people of the village, Raymond was esteemed the most happy and fortunate; but he was in truth the veriest wretch in the place. And though this may doubtless seem a rare instance, yet we have good reason to believe that often, very often, there is deep misery, untold and unsuspected, in the great house, where only elegance and luxury are seen by the world at large; very often the beggar at the door would not exchange conditions with the lord of the lofty hall, if he could know his real condition.

Raymond had now reached the age of thirty years, and instead of finding that his condition, or the state of his feelings improved, they seemed rather to grow worse. He became more and more unhappy. Every morning when he rose, it was with a kind of dread as to how he should contrive to kill time, to get through the day, to endure his own listlessness, or dissatisfaction, or disgust. The idea of setting about some useful or honorable employment, that would occupy his thoughts, give excitement to his faculties, and bring satisfaction to his conscience, never entered his head. He had never been taught that no one has a right to lead an idle or useless life, and that no man can be happy who attempts to live only for himself.

It is indeed a common opinion among rich people that they are under no obligation to engage in the active duties of life; that they are not bound to labor, or toil, or make sacrifices for society; that they are in fact privileged classes, and may spend their time and money with an exclusive regard to themselves. Raymond was educated in this foolish and narrow-minded opinion; and here was the real foundation of all his misery. Could he only have discovered that happiness is to be found in exercising our faculties; in using the means, and employing the power, that Providence has placed in our hands, in some useful pursuit, and in this way alone—he might have been saved from a gulf of misery, into which he was soon plunged.

At this period, which was soon after the revolutionary war, America was attracting great attention, and Raymond having met with one of his college mates who had been there, and who gave him glowing accounts of it, he suddenly took the determination to sell his estates and set out for America, with the view of spending the remainder of his days there. He knew little of the country, but supposed it to be the contrast in everything to that in which he had lived, and thinking that any change must bring enjoyment, he sold his property, and taking the amount in gold and silver, set out with it in a ship bound for New York.

The vessel had a prosperous voyage till she arrived in sight of the highlands near the entrance of the harbor of New York. It was then that, just at evening, smart gusts began to blow off the land, and the captain showed signs of anxiety, lest he should not be able to get in before the storm, which he feared was coming, should arise. The passengers had dressed themselves to go on shore, and most of them, anxious to see friends, or tired of the sea, were anticipating their arrival with delight. Raymond, however, was an exception to all this. He went upon the deck, looked a few moments gloomily at the land that was visible low down in the horizon, and then retired to the cabin, where he gave himself up to his accustomed train of discontented and bitter thoughts.

'I alone,' said he to himself, 'of all this company, seem to be miserable; all are looking forward with pleasant anticipations of some happiness, some enjoyment in store for them. But for me—what have I to hope? I have no friends here; this is a land of strangers to me. It is true, I have wealth; but how worthless is it! I have tried its virtues in England, and found that it could not give me pleasure. Wealth cannot bestow happiness upon me; and I should not mourn if every farthing of it were lost in the sea. Life is indeed to me a burden. Why is it that everything is happy but myself? Why do I see all these people rejoicing at the sight of land, while I am distressed at the idea of once more mingling with mankind? Alas! life is to me a burden, and the sooner I part with it the better!'

While Raymond was pursuing this train of reflections in the cabin, the heaving of the vessel increased; the creaking of the timbers grew louder, and the deck became a scene of uproar, occasioned by running to and fro, the rattling of cordage, and the clanking of heavy irons. The commands of the captain grew rapid and stern, and the thumping of the billows against the sides of the ship, made her shiver from the rudder to the bowsprit.

Raymond was so buried in his own gloomy reflections, that he did not for some time notice these events; but at last the din became so tremendous, that he started to his feet and ran upon deck. The scene that now met his eyes was indeed fearful. It was dark, but not so much so as to prevent the land from being visible at a little distance; the wind was blowing with the force of a hurricane, and urging the vessel, now perfectly at its mercy, into the boiling waves that fretted and foamed along its edge. The captain had given up all hope of saving the ship, and the passengers were kneeling and throwing up their hands in wildness and despair.

Raymond was perfectly calm. The thought of losing his wealth crossed his mind, but it cost him not a struggle to be reconciled to its destruction. He then thought of sinking down in the waves to rise no more. To this, too, he yielded, saying briefly to himself, 'It is best it should be so.' Having thus made up his mind and prepared himself for the worst, as he fancied, he stood surveying the scene. The force of the gale was fearful; as it marched along the waters, it lashed their surface into foam, and burst upon the ship with a fury that seemed every moment on the point of carrying away her masts. At last, the vessel struck; a moment after, her masts fell, with their whole burden of spars, sails, and rigging; the waves then rose over the stern of the helpless hulk, and swept the whole length of it. Several of the passengers were hurried into the tide, there to find a watery grave; some clung to the bulwarks, and others saved themselves in various ways.

Raymond was himself plunged into the waves. His first idea was to yield himself to his fate without an effort; but the love of life revived, as he saw it placed in danger. He was an expert swimmer, and exerting himself, he soon approached the masts, which were still floating, though entangled with the wreck. It was in vain, however, to reach them, owing to the rolling of the surf. Several times he nearly laid his hand upon them, when he was beaten back by the dashing waves. His strength gradually gave way, and he was floating farther and farther from the wreck, when he chanced to see a spar near him; with a desperate effort, he swam to this, and, laying hold of it, was thus able to sustain himself upon the water.

The night grew dark apace, and Raymond being driven out to sea, was parted from the wreck, and could distinguish nothing but the flashing waves around him. His limbs began to grow cold, and he feared that his strength would be insufficient to enable him to keep upon the spar. His anxiety increased; an awe of death, which he had never felt before, sprung up in his bosom, and an intense love of life—that thing which he had so recently spurned as worthless—burned in his bosom. So little do we know ourselves until adversity has taught us reflection, that Raymond, a few hours before, fancying that he was willing and prepared to die, now yearned for safety, for deliverance, for life, with an agony he could not control. His feelings, however, did not overpower him. Using every effort of strength and skill, and rubbing his chilled limbs from time to time, he was able to sustain himself till morning. He could then perceive that the vessel had become a complete wreck, and that the fragments were floating on the waves; he could not discern a single human being, and was left to infer that all beside himself had perished.

In this situation, benumbed with the cold, faint and exhausted with exertion, he was on the point of yielding himself a prey to the waves, when a pilot-boat came into view. It gradually approached the place where he was, and at last seemed so near him as almost to be within the reach of his voice. At this critical moment she made preperations to tack, and thus change her direction. Raymond noticed these movements with indiscribable anxiety: if she were to advance a few rods more, he should be discovered and saved; if she were to change her route ever so little, she would pass by, and he, unobserved and helpless, would perish. The experience of years seemed now crowded into one moment of agony. Weary, cold, exhausted, the poor sufferer wished not now to die, but to live. 'Help, help!' cried he with all his strength. 'O God, send me deliverance from these waves!' This earnest and agonizing petition was the first prayer he had uttered for years, and it was in behalf of that existence which, in the days of luxury and splendor, he had thought a burden and a curse!

Watching the pilot-boat with the keenest interest, poor Raymond now sat upon the spar, almost incapable of moving on account of his sufferings and his weakness. He saw at last the helm put down; he saw the vessel obey the impulse; he saw her swing round, the sail flapping in the wind, and then filling again; he then saw her shoot off in another direction, thus leaving him destitute of hope. His heart sank within him, a sickness came over his bosom, his senses departed, and he fell forward into the waves! It was at this moment that he was discovered by the pilot. The vessel immediately steered towards him, and he was taken on board. In a few hours, he was at New York, and put under the care of persons who rendered him every assistance which he needed for his immediate comfort.

It was severrl hours after his arrival at the city before Raymond had fully recovered his senses. When he was completely restored, and began to make inquiries, he found that all his ship companions had perished. He who probably cared least for life—he who had no family, no friends, and who was weary of existence—he only, of all that ship's company, was the one that survived the tempest!

There was something in this so remarkable, that it occupied his mind, and caused deep emotions. In the midst of many painful reflections, he could not, however, disguise the fact, that he felt a great degree of pleasure in his deliverance from so fearful a death. Again and again he said to himself, 'How happy, how thankful I feel at being saved, when so many have been borne down to a watery grave!' The loss of his property, though it left him a beggar in the world, did not seem to oppress him: the joy of escape from death was to him a source of lively satisfaction; it gave birth to a new feeling—a sense of dependence on God, and a lively exercise of gratitude towards Him. It also established in his mind a fact before entirely unknown, or unremarked—that what is called misfortune, is often the source of our most exquisite enjoyments. 'It seems to me,' said Raymond, in the course of his reflections, 'that, as gems are found in the dreary sands, and gold among the rugged rocks—and as the one are only yielded to toil, and the other to the smelting of the fiery furnace,—so happiness is the product of danger, suffering, and trial. I have felt more real peace, more positive enjoyment from my deliverence, than I was able to find in the whole circle of voluptuous pleasures, yielded by wealth and fashion. I became a wretch, existence was to me a burden, while I was rich. But, having lost my fortune, and experienced the fear of death, I am happy in the bare possession of that existence which I spurned before.'

Such were the feelings and reflections of Raymond for a few days after his escape; but at length it was necessary for him to decide upon some course of action. He was absolutely penniless. Every thing had sunk with the ship. He had no letters of introduction, he had no acquaintances in New York; nor, indeed, did he know any one in all America, save that a brother of his was a clergyman in some part of the United States; but a coldness had existed between them, and he had not heard of him for several years. Raymond was conscious, too, that this separation was the result of his own ungenerous conduct; for the whole of his father's estate had been given him, to the exclusion of his brother, and he had permitted him to work his own way in life, without offering him the least assistance. To apply to this brother was, therefore, forbidden by his pride; and, beside, he had every reason to suppose that brother to be poor.

What, then, was to be done? Should he return to England? How was he to get the money to pay his passage? Beside, what was he to do when he got there? Go back to the village where he carried his head so high, and look in the faces of his former dashing acquaintances—acknowledge himself a beggar! This was not to be thought of. Should he seek some employment in America? This seemed the only plan. He began to make inquiries as to what he could find to do. One proposed to him to keep a school; another to go into a counting-room; another to be a bar keeper in a hotel. Any of these occupations would have given him the means of living; but Raymond's pride was in the way;—pride that dogs us all our life, and stops up almost every path we ought to follow, persuaded Raymond that he, who was once a gentleman, ought to live the life of a gentleman; and of course he could not do either of the things proposed.

But events, day by day, pressed Raymond to a decision. His landlord, at last, became uneasy, and told him that for what had accrued he was welcome, in consideration of his misfortunes; but he was himself poor, and he begged him respectfully to make the speediest possible arrangements to give up his room which he wanted for another boarder. 'I have been thinking,' said Raymond in reply to this, 'that I might engage in the practice of physic. In early life I was thought to have a turn for the profession.' This suggestion was approved by the landlord, and means were immediately taken to put it into execution. 'Dr. Raymond, late of England,' was forthwith announced; and in a few weeks he was in full tide of successful experiment.

This weather, however, did not continue without clouds. Many persons regarded 'Dr. Raymond' only as one of the adventurers so frequently coming from England to repay the kindness and courtesy of the Yankees, with imposition and villany. Various injurious stories were got up about him; some having a sprinkling of truth in them, and, for that reason, being very annoying. Raymond, however, kept on his way, paying little heed to these rumors, fancying that, if left to themselves, they would soon die. And such would, perhaps, have been the result, had not a most unfortunate occurrence given matters another turn.

In the house where Raymond boarded, several small sums of money, and certain ornaments of some value, were missed by the boarders, from time to time. Suspicions fell upon a French servant in the family; but as nothing could be proved against him, he was retained, and a vigilant watch kept over his actions. Discovering that he was suspected, this fellow determined to turn the suspicion against Raymond; he, therefore, in the dead of night, took a valuable watch from one of the rooms, and laid it under the pillow of Raymond's bed. This was done with such address, that neither the gentleman from whom the watch was stolen, nor Raymond himself saw anything of it at the time. The watch was missed in the morning, and the French servant was arrested. But as soon as the chambermaid began to make up Raymond's bed, behold, the pilfered watch was there! The French servant was at once released, and Raymond arrested, briefly examined and thrown into prison.

The circumstances in which he had come to this country were now arrayed against him.—The unfavorable rumors that had been afloat respecting him were revived; all the stories of swindlers that had visited the country for twenty years back, were published anew with embellishments. In short, Raymond was tried and condemned by the public, while he lay defenceless in prison, and long before his real trial came on. The subject became a matter of some notoriety; the circumstances were detailed in the newspapers. A paragraph noticing these events met the eye of Raymond's brother, who was settled as a minister of the gospel in a country parish not far distant, and he immediately came to the city. Satisfying himself by a few inquiries that it was indeed his brother who was involved in difficulty and danger, he went straight to the prison, with a heart overflowing with sympathy and kindness. But pride was still in the way, and Raymond haughtily repulsed him.

The pious minister was deeply grieved; but he did not the less seek to serve his brother.—He took care to investigate the facts, and became persuaded that the French servant had practised the deception that has been stated; but he was not able to prove it. He employed the best of counsel; but in spite of all his efforts, and all his sympathy, Raymond was found guilty, condemned, and consigned to prison.

Up to this time, the pride of Raymond had sustained him; but it now gave way. He had borne the loss of fortune, but to be convicted of a low, base theft, was what his spirit could not endure. His health sunk under it, and his reason, for a time, departed. His sufferings during that dark hour, God only knows. At last he recovered his health and senses, and then he heard, that, on his death-bed, the French servant had confessed his iniquity. It was from the lips of his brother, and under his roof, where he had been removed during his insanity, that Raymond learnt these events. He had been released from prison, and his character cleared of the imputation of crime.

From this period Raymond was an altered man. His pride was effectually quelled; no longer did that disturber of earth's happiness,—the real serpent of Eden,—remain to keep him in a state of alienation from his brother. The two were now, indeed, as brothers. But there were other changes in Raymond; his health was impaired, his constitution enfeebled; his manly beauty departed; he was, indeed, but the wreck of former days. But, strange as it may seem, he now for the first time, found peace and happiness. He had now tasted of sorrow, and was acquainted with grief. This enabled him to enter into the hearts of other men, to see their sorrows, and to desire to alleviate them. A new world was now open to him; a world of effort, of usefulness, of happiness. In the days of prosperity, he had no cares for anybody but himself; and mere selfishness had left him a wretch while in possession of all the supposed means of bliss. He had now made the discovery, that pride is the curse of the human race, and humility its only cure; that trial, sorrow, and misfortune are necessary, in most cases, to make us acquainted with our own hearts, and those of our fellow-men; and that true bliss is to be found only in a plan of life which seeks, earnestly and sincerely, the peace and happiness of others.' [Sketches from a Student's Window.

THE CAMEL.

We had now done with camels; and I cannot say otherwise, than that I rejoiced at the circumstance. Admirably adapted to the desert regions which are their home, they yet constitute one of the evils which travelling in the desert brings with it. Their long, slow rolling or rocking gait, although not at first very unpleasant, becomes exceedingly fatiguing; so that I have often been more exhausted in riding five and twenty miles upon a camel, than in travelling fifty on horseback. Yet without them, how could such journeys be performed at all?

But their home is the desert; and they were made, in the wisdom of the Creator, to be the carriers of the desert. The coarse and prickly shrubs of the wastes, are to them the most delicious food; and even of these they eat but little. So few are the wants of their nature, that their power of going without food, as well as without water is wonderful. They never appear to tire, but commonly march as freshly at evening as in the morning. The only instance I remember to the contrary, was yesterday after our long march in returning to Hebron; when my young camel, on arriving at the place of encampment, seemed weary, and lay down of its own accord in order to be relieved of its load. If they once begin to fail, they soon lie down and die. Those two camels of our train died between Suez and 'Akabah, which a few hours before had been travelling with full loads. In all our recent journey to Wady Musa, the camels fed only upon shrubs, and never tasted grain of any kind; although once we had them loaded for thirty-six hours, during all which time they browsed only for one hour.

Their well-known habits of lying down upon the breast to receive their burdens, is not, as is often supposed, merely the result of training; it is an admirable adaptation of their nature to their destiny as carriers. This is their natural position of repose; as is shown too by the callosities upon the joints of the legs, and especially by that upon the breast, which serves as a pedestal beneath the huge body. Hardly less wonderful, is the adaptation of their broad cushioned foot to the arid sands and gravelly soil, which it is their lot chiefly to traverse.

The camel in very many respects is not unlike the sheep. They are a silly timid animal, gregarious, and when alarmed, like sheep they run and huddle all together. They are commonly represented as patient; but if so, it is the patience of stupidity. They are rather exceedingly impatient; and utter loud cries of indignation when receiving their loads, and not seldom on being made to kneel down. They are also obstinate and frequently vicious; and the attempt to urge them forward, is often very much like trying to drive sheep the way they do not choose to go. The cry of the camel resembles in a degree the hollow bleating of the sheep;—sometimes it is like the lowing of neat cattle, or the hoarse squeal of the swine. But the Arabs heed not their cries; nor does the poor animal find much mercy at their hands. Heavy and galling loads and meager fare are his appointed portion; and God has hardened him to them.—The camels of the Fellahin appear to have an easier lot; they are mostly large, fat, and strong; while those of the Bedawin in the deserts are comparatively thin and slender.

The singular power of the camel to go without water, seems also to be of the same nature as that of the sheep, at least in its manifestation; though in a far greater degree. The dew and the juice of grass and herbs, are sufficient for them in ordinary cases; though when the pasturage has become dry, the Arabs water their flocks every two days, and the camels every three. The longest trial to which we subjected our camels in respect to water, was from Cairo to Suez, four days; yet some of hem did not drink even then, although they had only the driest fodder. But at all times the camel eats and drinks little, and secretes little; he is a cold-blooded, heavy, sullen animal, having little feeling and little susceptibility for pain.—Thistles and briars and thorns he crops and chews with more avidity than the softest green fodder; nor does he seem to feel pain from blows or pricks, unless they are very violent.

There is nothing graceful or sprightly in any camel, old or young; all is misshapen, ungainly, and awkward. The young have nothing frisky or playful; but in all their movements are as staid and sober as their dams. In this respect, how unlike to the lamb!

As the carriers of the East the 'ships of the desert,' another important quality of the camels is their sure-footedness. I was surprised to find them in travelling with so much ease and safety, up and down the most rugged mountain-passes. They do not choose their way with the like sagacity as the mule, or even as the horse; but they tread much more surely and safely, and never either slip or stumble. In all our long journeys with them, I do not recollect a single instance; and yet no roads can be worse, than the passes in going and returning between Hebron and Wady Musa.

The sounds by which the Arabs govern their camels, are very few and very guttural. The signal for kneeling is not unlike a gentle snore; and is made by throwing the breath strongly against the palate, but not through the nose.—That for stopping, is a sort of guttural clucking, which I could never master. [Robinson's Biblical Researches.

THE ANGEL'S PRIVILEGE.

'It is a easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of Heaven.'

There was once an Angel to whom was given the privilege of coming down to earth, and bearing up a soul to Heaven. As he was passing over the world, he saw a fine house, and in looking into it, he discovered the proprietor. He was of a noble aspect, so the angel took him in his arms, and began to ascend with him to the skies. But it so chanced, that the man's heart was tied to his wealth by a great multitude of strong but invisible threads, and accordingly, his silver, and gold, and merchandise, clung to him, rendering it extremly difficult for the angel to lift him toward the skies. Nor was this all. The devil seeing what was going forward, hung on to the money and merchandise, and made such a ferocious jerking and twitching, that the rich man, with his silver and gold, was wrested from the angel's grasp, and fell down to the earth with a severe concussion.

The angel, leaving the sable fiend to congratulate the man on his escape, proceeded in his search for one that was worthy of being translated to the world of bliss. As he passed on, he noticed a poor but humble laborer in a field. He put his arms around him, and lifted him toward the skies. *He* was not pulled down to the earth by silver or gold, for he had none; nor did the fiend seem to consider him of sufficient consequence to make a pother about; so being free from drawbacks and incumbrances, the poor man's spirit rose lightly on the angel's wings, and was soon admitted within the sapphire gates of Paradise. [Sketches from a Student's Window.

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Aug. 1.

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o21

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n25 No 21 Tremont Row.

HARPER'S EDITION OF ALISON'S HISTORY OF EUROPE, complete.—For sale by SAXTON, PIERCE & CO., 133½ Washington st.
☞ The publishers of Alison's History of Europe having completed their reprint, from the third London edition, would remind the purchasers of the three preceding numbers, and also their friends who have been waiting to procure the work ENTIRE, that the author's narrative is now presented in them UNMUTILATED. Any change or omission, unsanctioned by the author, would so disparage the original work that its chief recommendation and its intrinsic value would be sacrificed. The seventy-sixth chapter, on the *last War between the United States and Great Britain*, contained some mistakes, which rendered it advisable, in conformity with Mr. Alison's own desire, to correct these errors of fact, as well as his inadequate delineations of our Republican institutions.
Chancellor Kent having transmitted to Mr Alison a packet of critical remarks, kindly gave us a copy of them, which with Mr Alison's corrections, have been inserted in the present edition. A series of explanatory notes has also been appended, which have been approved by competent judges, and tend materially to rectify Mr Alison's principal errors, and to enhance the value of the narrative.
Moreover, one great defect in the European edition has here been supplied. The original was issued without any index, so that any particular document or fact could with difficulty be discovered by the reader. The very copious index which is now supplied (without additional expense to the purchasers) adds largely to the value of the work, and so facilitates the references which may be necessary that every prominent occurrence and record amid all its multitudinous subjects can be traced throughout the history.
The work, neatly and firmly bound in sheep, may now be obtained of
SAXTON, PEIRCE & CO.,
n18 133½ Washington st.

T. S. LAMBERT will commence a course of six Lectures before the Ladies and Gentlemen of Boston, on MONDAY EVENING, Oct. 23, in the Temple, at 7 o'clock, on the use, structure, and means of preserving the Health of the Human System—the subject being illustrated by the use of the Modele d'Homme, or Artificial Man and the Manikin. The first represents upwards of 1700 different parts of the Body, the Lungs, Heart, Stomach, Brain, in fact every Muscle, Blood Vessel, Nerve, all parts internal or external, except the skin, as they would appear in an adult, in form, size, color, position, the Manikin representing them as they appear in a person of fourteen years.
Tickets to Course, $1; to single Lecture, 25 cents. Any person may take a ticket to the first Lecture, and a ticket to the Course or they pass out for the remainder. May be had at TICKNOR'S Bookstore. o21

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of
Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.
Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Buckings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

BOARDING SCHOOL, AT QUINCY, MASS. The subscriber proposes to commence a Boarding School for Boys, at Quincy Point, Quincy, in Nov. 1843. Every facility for a thorough preparation for College or Mercantile pursuits will be provided. The number of pupils will be limited to fifteen. The price for board, tuition, books, stationery, washing, mending, &c., will be $250 per annum.
The plan has been highly approved by those whom the subscriber has consulted, and offers unusual advantages in regard to the Physical Education of pupils.
C. M. VINSON, A. M.
Boston, Oct. 1843.

[Letter from Professor CHANNING, Cambridge.]
The Institution for a Boys' Boarding School, about to be established by Mr. VINSON, is most desirable.—The details of his plan show that he understands the wants of our lads.
I have been well acquainted with Mr. V. for some years, and consider him well qualified to superintend a School as he proposes.
EDWARD T. CHANNING,
Boylston Professor of Rhetoric and Oratory,
Sept. 23, 1843. *Harvard College.*
Reference,—by permission, is respectfully made to Rev. J. A. Albro, Professors Channing, Beck and Felton, Cambridge.—Rev. Dr. Codman and Dr. Spooner, Dorchester.—Hon. John Quincy Adams, L. L. D., Rev. John P. Robinson, and Charles F. Adams, Esq., Quincy.—Rev. Amos D. McKoy, Lowell.—Rt. Rev. Manton Eastburn, D. D., Rev. R. C. Waterston, Hon. Josiah Quincy, Jr., Geo. B. Emerson, Esq., Dr. Lewis and Wm. B. Fowle, Esq., Boston. n4

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.
JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street-Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.
s9 4t JOS. HALE ABBOT.

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.
The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.
Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter.—The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.
For more particular information, please apply to the Principal.
REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard,